

*w. Perio*  
~~Native Workers in Oronoak.~~  
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DR. BROWN.

The Church in Oronoak has adopted the system of deaconesses, which proves very efficient when the Pastor is faithful & able in directing their work. There are about 40 deaconesses on the plain. Many of these are graduates of our Seminary but many are not. They are usually chosen from the old women whose consistent lives & Christian experience make them able to help others. A few can read.

Each deaconess has charge of a number of the sisters in the church, whom it is her duty to meet once a week. In the winter which is

The season of spiritual harvest  
The village is districted & each  
Deaconess & her class is responsible  
for one district. In this way every  
house is visited & every woman &  
girl & many men invited to  
church & lunch personal work  
is done. In many of the  
villages the Pastor's wives are  
good workers & as a rule I think  
that they feel their responsibility  
to work for souls, while some are  
earnest & efficient. Here again  
a few of the best workers are women  
of very little education, but who  
are faithful in using the one talent.

One of our most efficient  
Deaconesses (a former Pastor's wife)  
learned to read in the village  
school. She is an enthusiastic

Bible I met out & never fails to interest the women. She also does a good deal for the little children whom she is in the habit of gathering into her house on Sunday afternoons.

The girls & women who are employed in teaching village schools generally combine with this work for the women, especially in the Sabbath School & Mite Society. This is another form of activity. The members are of three grades, one giving one shai ( $\frac{1}{2}$  cent) a week, one  $\frac{1}{2}$  shai & the third grade 1 shai a month. Miss Van Duzee is the general treasurer, but in each village there is a collector appointed, usually a Seminary girl who is able to keep her accounts neatly. Last year more than

\$0 dollars (\$50.00) was gathered  
by this society for the gospel  
work in the Koorestan Mts.  
Under the direction of the Evangelistic  
Board of the Native church.

The "King's Daughters" are doing  
some good work among the  
village girls & the "Cheerful Fours"  
in the Seminary have supported  
a pupil in the school & given help  
to a village school.

The Bible women of whom we  
employ three are active &  
useful workers. A good Bible  
woman is not easy to find  
anywhere. She must not be  
young, must be a widow who  
has trained her own children  
in the fear of God & she must be  
well learned in the Scriptures &

To do the hard village work she must be very strong in body.

One of our Bible women is at this & more. She has in the last ten years been over a large part of the Syriae speaking field under the care of our station & her work has been fruitful.

Except when invited to assist in seasons of revival her work is in the clarker villages. This year we have kept her in the larger & more difficult villages for one or two months at a time.

The second Bible woman finds her work among the Jews in the city. The storms of opposition which break up & scatter the schools do not affect her work & she is well received by many families.

The third worker sees the Turkish speaking villages in the plain of Barenburg, where many of the Christians have lost their own language, . . . The women's conventions which meet twice a year in five different places on the plains of Oromoek & Barenburg are largely the work of the women.

For years I have prepared the programme for these meetings, giving them subjects for essays & a Bible study.

The meetings are conducted by officers chosen by the women, the essays are written & records kept by themselves & the meetings held in regular succession in the different villages. Delegates are chosen by the pastor & deacons,

one half from those who are capable of making the meeting profitable & one half from those who need help. This year we have given the responsibility of preparing for these meetings to the different ladies in the station who are expected to be personally present & we hope that they will be still more useful than they have been in the past. The Alumnae Society of Fiske Seminary meets only on the invitation of the ladies of the school. The ~~expense~~ expense is borne by the members who elect a president & treasurer from their own number. They have proved to be such good managers that they have always a surplus in their treasury. They yet choose to invite the

ladies to prepare a programme for the meeting. This year 80 members were present, The papers were written, one on each subject by an older graduate & one by a recent graduate. They were bright & interesting & the discussions were animated.

Of other forms of Christian activity it is not easy to write, while there are many chores in the life yet there are faithful Christian women scattered here & there whose lives are fruitful in good. Some go out two & two to darker villages, some are S. S. teachers some are in the habit of reading the Bible to their Catholic & Non Christian neighbours & many speak the word in seasons to needy souls.

There is much undeveloped  
ability in the women of our  
Evangelical Church which a  
more careful & constant super-  
intendance, with more training  
in Bible Study & the blessing  
of the Spirit of God will yet  
make a most efficient agent  
in extending the Kingdom  
of Christ in Persia.

It is acknowledged that the second stage of missionary work is more difficult than the first.

Training converts must come after making converts.

X X X X      The two things in the early church which impressed the heathen are said to have been the love which prevailed among Christians & the character of the women. So the world knew that this religion was from God.

The same is true now. Love & purity in the home will make a church which shall be a power attracting souls to Christ.

We are apt to undervalue this form of influence, forgetting that the light of the world was a

life. If in any sense we are  
to reflect this light we must  
live what we teach,

God's work must be done in  
God's way. Our children's  
Souls are entrusted to us  
Mothers & if we neglect this  
trust in order to leave others  
we shall probably labor for  
Naught & reap a bitter harvest  
of disappointed hopes.

The most effective forces  
work constantly & silently.

"Self-sacrificing, self-forgetting love,  
the power of God & the wisdom  
of God" works in the home.

There is no more perfect illustration  
of the Missionary's home should be  
the object lesson supplying the  
ideal which will surely effect

Many Lives.

The best way to impress upon our Christian Mothers their responsibility in regard to their children is to feel this responsibility in regard to our own & the best way to teach them how to train their oh little ones is to train our own as we live among them.

The home should be utilized as a power in the missionary work.

"The Word became Flesh & dwelt among men." Much of Christ's work was done & done of his most wonderful words spoken in social intercourse.... He is associated with all our common life & the home where his life is manifested in the authority & care of the father, the

L<sup>e</sup>nderness & Love of the Mother,  
the mutual sympathy & help-  
fulness of brother & sister & in the  
relation between Master & Mistris  
& Servants will teach more of  
the true character of God than  
many sermons. This kind  
of missionary force can not be  
represented in Statistics or reported  
in Magazines but the record is  
on high.

Church Member

## CHURCH MUSIC.

It is scarcely necessary to enlarge upon the painful subject of church music as it is at present in Persia. We all have it impressed upon us to an alarming extent every week, and it is the cause of one of the most startling and distressing sensations, or series of sensations, which the new missionary has to endure.

But it certainly is important to consider seriously and carefully, how to improve the church music, and how to make it most useful. The people enjoy singing and join in it heartily, and this is right and natural, but how (oh how) can their music be improved? How shall it be made a part of the true worship of the sanctuary? How can a nation be taught that shouting is not singing? It seems to me that the only hope lies in beginning with those who are going to teach and preach, for the pastors and teachers are ~~these~~ the ones who will mould the thoughts and habits of the nation.

These classes of young people should be taught something of the principles of music, something of time and pitch, and the use of the voice. Then,--and this is of the utmost importance,--they should be impressed over and over again with the fact, that hymn singing is a part of the worship of God, and is of equal importance with other phases of worship in church and school. Make them observe how the time devoted during a service to singing, compares with that given to Scripture reading or prayer. If so much time is given to singing, should it be done carelessly, boisterously, noisily, without thought of the words sung, or the God to whom the words are addressed? It will take much time and labor to impress these thoughts on the minds of the scholars, but it can be done. And then it should be followed up. Those who have charge of the schools should see that their teachers give due importance in their schools to the subject of music. Of course they cannot all teach their scholars to read notes, but they can teach them much that will make a vital change in the manner of singing.

Pastors can have a wonderful influence over their congregations along these very lines. What a remarkable difference it makes in American congregations, whether the pastor is a man who has some knowledge of music and a true interest in it as a part of the service of God, which is not to be overlooked or neglected by any of those who profess to be worshiping God when they come to the sanctuary. Why should not the pastors discuss the subject of church music in their preacher's meetings, and talk about it from the pulpit? And then they ought, by their example, to show that the time devoted to singing, is not to be spent in making some important communication to the deacon, or to cover some noisy movement, or to have the mind elsewhere than on the solemn words that are being sung.

There are two or three suggestions which it may be well to

bring up for discussion, and which may be found to be practical.

In the first place, it seems as though we must have a hymn book with the notes printed in it. The people cannot even approach to any correctness in time and tune unless they have something by which to be guided. Of course this means that they must learn to read music if their new hymn books are to be of use to them, but that can be done in time by the method indicated above. A font of common musical type can be used, and the type set up backward to suit the words, as is done in the Arabic hymn books at the American Mission Press in Beirut, Syria.

In the second place, a precentor could do very much to improve congregational singing. The village teacher or even the pastor might be drilled until able to beat time for the singing, and thus in time the people might learn to keep together and get through, in some reasonable time, with a hymn of ordinary length.

And lastly, I feel that some of the wealthier churches or church members can to advantage be persuaded to buy a baby organ, and that one of the younger church members attendant upon our schools can be taught by the missionaries to play hymn tunes. The people are so much pleased and interested to have an organ brought to the churches, and if one were constantly played at their services, --played, I mean, correctly, and not merely thrummed upon,--it could not but have a good influence upon the singing.

All these methods will of course require a great deal of time and effort before they will produce a marked effect upon the singing among our native friends. But that old adage is certainly applicable here, --"The sooner, the quicker"--, so let us begin right away with the best and most rigorous measures we can devise, in order to make the singing in God's house more sweet and musical, more solemn and tender, and more truly worshipful and spiritual.

Mary Schaufler Habares  
Oroonite.

This is a case in Armenia that a time will be provided where music is taught by notes. In Syria there is a girl named Mary who has been educated in a school of hymns and it is of the congregation in Syria of this mission is improving.

19 10  
~~19~~ 10

The Hindu money

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more than anyone else can be said by me about  
the character that we should like to call him & his  
of course to be freed & free up the Standard Union. - I am  
now interested in the - Advertiser, but being interested  
in such a rising skirted influence, & & care, have the taste.  
I believe - But it does demand a little kind of honourability,  
to suggest that we sacrifice into service & sacrifice back to the country  
the rest of the service to kick the knee. In the meantime, let him  
be present here. & start upon our task, and sacrifice him to our  
Emire person & his service to be done & to be done.  
Our old Compt. has written home to the Standard, & to us  
of many years, always giving service to the men, & in England, and  
from the time of his first appearance in every field he has  
been of very & here a series of merit in the Standard, & now  
such a nice entertainment to all the Standard. The Compt  
Minister & the Standard Compt. or Executive Board of the Standard  
has advised him to the race, & the Standard, & the Standard  
that he was personal appearance, from having a certain  
other danger of the Standard, & Christian Roman & do not let him  
if he does not go old lady to be a dove, that is beautiful Anna to the Standard  
Standard & he will be a dove, & calm & cool & & the Standard  
and Anna, & the Standard, & the Standard, & the Standard  
which is her easy so that not only her children in a & t. in more  
for ride & land, & all her blessed. Many of us cannot be so  
beautiful as she is, & in every race of us may be most  
as Christian & she is the fairest Standard & the  
Standard & the Standard of Christ & Anna.

Anna Longfellow

The former & last former Electrical Engineers.

Mrs. A. I have said teaching the women & said the  
of the methods used in the experiments & they are  
to the writer & exhibited in the meeting of the  
said University Princeton being in the school building  
another lecture will be to adduce.

### Opie I

South Bromley Christian College among women especially  
by their friends their associations in training their  
children to love God as well as

While I have no paper on this subject available  
I say a little on behalf of Mrs. I consider in my course  
the agency of the various women & their efforts some  
of which is the influence of Mr. Missionary who  
however here speak louder than he does and also  
she is much more popular than he is; and also  
from Canada the women of Canada are being sent  
Christian lives to receive, their sustenance from the same  
and it is now to be taught that the president and the  
professing Christians and the said wife and her husband  
and also, & encouraged to do this for me and others  
Enclosed are my names & address & those of men & women  
and others among them & their families & friends as follows  
also enclosed is a list of names of persons & their addresses  
in the United States & Canada & also in Europe & elsewhere  
The names of the names of the persons & their addresses  
of the persons & their names are to be repeated & repeated  
and followed by their names, & the names of the persons & their  
names.

Stand and close, close - & in them & their class  
Times, when we remember their creation, they will  
feel like & then have least & less difficulty by their birth  
of this religion, this, <sup>the</sup> new & kind of living,  
as does in this, when persons are themselves  
in essence & the age is like all.

L. II And so you will see & the different classes

Ans. I have invited my master & his son & wife  
Lord and Sir George & General Grey, & having access to  
them, & much to my own & their & the audience's  
surprise, Sir, etc., & every person clear -

L. III & it was, & hold separate meetings for the different class  
or shall we call it as I have called it, meetings

Ans. In America in the Congress, many & the same  
res. & farther all in one Congress. At this meeting  
in the next room, I think Sir effect & observe not only  
Christian & men of all professions & former con-  
fessions & even & Maria & their families & etc. invited.

L. IV As you can see, what knowledge & intelligence  
should be required of them in order to be admitted, & therefore

Ans. I think the spiritual knowledge that will be required  
of a man, to enter this. I mean by this, that he must  
be in all some kind of man, & his voice, & his  
body & his time, & his health, & his mind, &  
that he is in Christ, reconciling the world to  
himself by Christ's sacrifice, and of the people's  
reconciling and uniting to him.

- ad. V. That is the solution of the problem of the kindred  
of angels who have joined the Church & have been  
and have afterwards married into her. Doctor Antonius  
replied in so far as being absorbed in meditation.  
He said there are two ways of admission, that is,  
being admitted to the Church while in life.
- Ad. VI. So the Doctor did his question as to the admission & ad-  
mission of the soul into the Church & then gave  
the definition of the two mentioned by Dr. Antonius  
where it said the灵魂 of Dr. Dr. in the first  
and he said further that the souls are taken and  
brought "in strength" into the body of Christ. & that  
the person is born the day of Jesus Christ.  
He gave back the book saying to the Commissioner  
that in general entrance into the Church  
and Antonius said "from our lesson we sing -  
I understand the meaning that the resurrection  
of Jesus & attend church services and commu-  
nion and is demanded in their profession for the  
Ad. VII. That is the point that has been made about  
the matter of marriage having been mentioned in the lesson of the  
text concerning the saints & that is to increase the  
Ecclesiastical knowledge of the people, namely to inform them  
of the former state -
- Ad. VIII. That is the opinion as to the two following

In this Lecture Annie Montague

21 When you experience has been like mine  
for birth of 22nd f. American & 23rd English  
thus - I have tried three ways - First Local Circum-

stances will allow it to come and returning  
will be the first venture to do so and in this  
there is a kind of opportunity to see what other people  
are doing & what they desire, & then we are in their homes and know their  
concerns & difficulties & can see how to meet them  
simply & easily & without trouble & cost. The second  
is to have a local meeting & there is no time  
or need for cost, living expenses & disturbance & I received most  
friendly welcome & interest, & were an audience of 150. & several  
persons - remembering from the previous day - because visitors were  
so few & members of one & think it better - because each had  
had access to the lecture & some & more friends  
of mine & the same society liked them & knew them &  
then I continue my visit & that is I taught the lecture  
once over at each corner, & told everybody to go to it & tell  
my duty & teach to my son what he should do & then, that  
the second I found the same crowded & the third lecture was  
of the latter - I waited in aisle immediately to the church  
where I had often tried to utilize a room & am in the  
so glad to be used & came in. Said, I can not come  
in & said that morning his mother was ill & she did not com-

for the Eng. & Welsh in France. - We are living in a quiet  
quiet, comfortable room, & have a nice little garden  
with a few trees & flowers, & a small stream which runs  
through the garden. - We are here for the first time in  
France, & I am very glad to be here. -

" Minister of God send us where He wills to go,  
Send us to see, who shall receive the truth in the  
Word of life. Inwardly & mindfully. His Word, and believe  
that God will also do more than we ask. -

The third day has been the Sabbath. We have been to  
the church in the morning, & in the afternoon we have  
been sleeping, & reading today, etc. until the evening. We  
have been to the theater in the evening, & I have been  
drinking & the women are dancing in the theater,  
and the graves in the street. - We have been sleeping.

Before the morning, we had dinner & we spoke  
and talked the morning & this evening. - On the  
fourth day we do the same. On the fourth day, we  
will go to some place & have a good time. - We expect  
we have no friends, and we are here  
to help them. We have a friend here, Mr. John Jones,  
who is a lawyer, & a man of many years. - He is the  
representative of the people of England, & he is a  
kind of teacher. - We have a class for the  
children of the people of England, and we have  
a class for the children of the people of France  
on Sabbath afternoon. - There is no school on Sunday.

## Special Temptations of Missionary Life -

"Aft- ex-pectation fails and most oft- here,  
where most it promises."

I wonder if many a missionary, looking back to the early zeal and eager aspiration of his first missionary consecration, has not repeated this sigh of disappointment. In the enthusiasm of a great missionary convention or the passionate fervor created by reading of some heroic life, the first vow was made and one felt that the enthusiasm and fervor would continue always. The last months at home, the heart-strain of parting, the fond and often foolish praise of friends, the publicity and parade, all tend to work one up to an unnatural state of feeling, and after the long journey, full of distractions, the revulsion is overwhelming to wake from the forced dream to cold realities, & find one self a stranger in a strange land, dazed by new facts, sounds and surroundings, one's setting, as it were, of family, name and reputation lost, and the barriers of a foreign language, shutting out all communication and interest. One's first feeling is like a loss of identity in this complete change of environment, and the utter dumbness and inability to express one's feelings is most depressing and humiliating.

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The Pegasus of enthusiasm has & come down  
from the clouds and plough through the dry  
clods and roots of a new language. Then we  
thought - perhaps we had abjured the world,  
the flesh and the devil, but we find them  
here & meet us, if possible, in stronger force.  
We came to win a new land for Christ, and  
find the first battle is in our own hearts.  
Instead of finding it easier to be Christians,  
there seem special hindrances and constantly  
beating sins that we had never anticipated.  
The holy life and Christian like character we had  
expected & attains is an ideal we constantly  
fail to reach. One of our first enemies is  
"the flesh," not in its sensual animal sense,  
but simply our physical nature, with its  
complex necessities, acquired habits and un-  
suspected weaknesses. What a drag it often  
is upon us! What expense and thought -  
and care it takes to carry on our daily living!  
To transplant our civilization is more difficult  
than raising exotics in our unfriendly climate,  
till it sometimes seems the most of life is  
spent in simply living. What a barrier  
it raises between us and those born to  
simple habits, who cannot but think  
of our necessities as luxuries, our cleanliness  
as fastidiousness, and our courtesies as  
affection. To give but one example,

our fires in winter and use of several rooms  
are counted ruthless extravagance. Then  
here are the various ills and discomforts  
which belong to the country and seem  
specially trying to us as foreigners. Malaria,  
sand flies, heat-, cold native houses, filth  
vermin and odors and sights indescribable  
sometimes prove a greater trial & patience than  
far greater foes. The brave doctor, who could  
face the cholera unflinchingly, becomes the  
easy conquest of those microscopic summer  
pests, and with swollen ears and stinging  
hands shows the effects of their onslaught.  
Into these new conditions of climate we bring  
American nervousness and energy, regulated  
neither by thermometer nor sun-dial,  
and over busy days and late hours react on  
tired body and strained nerves. As a result,  
we hear of nervousness as a special missionary  
disease, as to call it by more unpopular  
names, irritability and fussiness. Some times,  
on the contrary, the exact opposite results;  
An enervating climate and lack of stimulus  
produce a lazy inertia which yields to cir-  
cumstances, finds easy excuses for neg-  
lected duties and exaggerates slight ail-  
ments. "There is a lion in the streets; and  
so one stays at home. The dread example  
of break down, quoted from generation to

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generation, the conserving influence of  
pity and condolence in home letters tend  
& develop such a care of health - that the life  
becomes more than the work and the body than  
its mission. As I heard a rather caustic young  
missionary say, "I never saw a place where  
people were so afraid of getting tired." How  
then are we to overcome these temptations of  
the flesh, over-pastidiousness, over-work  
and over-anxiety? First by living as sim-  
ply as possible and reducing our artificial  
wants and habits as far as practicable, then  
by trying to be calm, even when busiest, and  
not acknowledging even to ourselves that we  
feel nervous, and by honestly holding ourselves  
to earnest effort - on principle, not as the im-  
pulse of feeling. Can we not take Paul's words  
as an inspiration "I have learned in whatsoever  
state I am, there with to be content; and Christ's  
words as a soothing balm, "Take no thought  
for the morrow" (the best prescription for  
worry ever given) and as a tonic "I must work  
while it is day".

But - a larger class of foes is included  
in the term "the world", all that is outside of  
us, both men and things, that is not of  
God, all that is inside of us and contrary to  
His will. As there is a magnetism of enthu-  
siasm, that stirs one in a great Christian

gathering, so there is a negative current - in the  
 midst - of a people who are far from God.  
 The very aspect - of the streets - full of traffic  
 on the Sabbath makes its holy thoughts - and  
 feelings seem unreal. There is this unconscious  
 and pervasive influence of an unsympathetic  
 and overwhelming majority. There is also  
 open expressions of unbelief, the utter disre-  
 gard of morality - and even decency. Public  
 sentiment, counted so potent an element for  
 righteousness in Christian lands is a counter  
 current - here, against - which we must hoist  
 sails & catch every heavenly breeze, and hark  
 up the alarm with fuel of faith and prayer.  
 We see the deterioration in character of worldly  
 men during a long residence here, and  
 should we not fear for ourselves, that falsehood  
 and flattery, double-dealing and  
 hypocrisy, indolence and pride of place  
 and rank may blunt our consciences and  
 blur our vision and we may become a little  
 less honest - in speech, simpler in purpose  
 and democratic in feeling by living among  
 those who lack these virtues! Is there not a  
 moral miasma, insidious and deadly,  
 bred in the low swamps of a stagnant and  
 corrupt society, which unconsciously seeps  
 our Christian stations? To keep one's  
 garments unspotted from the world, to

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touch the leper and he unharmed requires  
an inner force of purity and virtue, which  
can only come from a divine source.  
Besides this general effect - if the people as a  
whole, there is the stronger and nearer influence  
of personal contact. When confidence is be-  
trayed and kindness is forgotten, when mer-  
cenary motives are only too apparent and  
hypocrisy is unmasked, leaves the temptation  
comes to us all to cast away all love and  
patience and condemn all for the sins of  
the many. To hold on his faith in men, to  
keep the smile of human kindness swal-  
lows all things, hope all things, believe all  
things is indeed a victory of love. Yet how  
often we are defeated just here and fail our-  
selves justified in other judgment, harsh  
criticism, and cold apathy. Yet if one  
has not charity, the gift of tongues, and  
even martyr devotion are nothing and will  
fail to please God or win men. How can we  
overcome the temptations of the world & lower  
our moral standard and lose integrity and  
charity? Only by living above its influence  
and becoming "transformed" rather than  
conformed to it, through constant looking  
& Jesus. In our relations and feelings to others,  
especially the weak converts of our churches  
can we find a better example than Paul,

as he tenderly says, "my little children, of whom  
I travail in birth again until Christ be  
formed in you?" There is no impatience in  
that, but - only love and the utmost effort -  
for their good, combined with wonderful  
gentleness. Another danger in the relation  
we bear to the people below us in moral  
training and standards is that of spiritual  
pride. What - a pitiful pride it is, when  
we look into the glass of the perfect law  
and compare our puny height with some  
giant of the Lord's hosts. With pride, other  
traits are closely allied. Decision and energy  
under the peculiar circumstances of our  
position here often develop into over-bearing-  
ness, obstinacy and thoughtlessness in  
regard of others' feelings. Voice and manner  
become peremptory and our best friends  
perhaps would not recognise us at some  
moments, while we ourselves are unconscious  
of the insidious change creeping over us  
and making us unlovely and unlovable.  
In weaker characters, the same influences  
perhaps bring an opposite effect, a sensi-  
tiveness & criticism and constant fear of  
giving offence that prevents them from  
having any strong influence on others.  
Against both these tendencies the only  
remedy is such submissions & the will

of our Master that our own wilfulness will be subdued, and as we walk softly before Him, we will count it a very small thing how others judge us. Again this will give us steadiness, consistency and perseverance, notwithstanding every wind of rumors, but kept true by the needle of conscience to the pole-star of duty.

Besides this world without, we find a little world within, another nature warring with our better self. Under the new temptations from outside, what unknown evil and capability of wrong doing we discover in ourselves. I heard a gentle lady, whom I supposed the personification of meekness say, that at home her friends had considered her very patient and she had even thought herself incapable of passion. but under some of the provocations of missionary life she had felt the hot blood surge to her cheeks and her heart in such a tumult, that she was afraid of what she might not do or say and trembled at her own anger. But if these revelations of self lead us to deeper self knowledge, and self loathing and drive us to despair to exclaim "Whod shall deliver me from the body of this death" we shall find through a deeper experience the power of our Saviour, who came to

save us from our sins, and bears a deeper humility - and a kinder sympathy for others. And even this trial, trembling as it may be, may make us "broken and smitten vessels" more fit for the Master's use.

In our relations & each other in the small mission circle there is often necessitated the intimacy of family life without the strong natural bond of family affection. You have all read Mrs. Bishop's gratulation, that "the greatest trial of missionaries is missionaries" and in some cases it may be true. But whenever we see real devotion to God, no matter what other traits are uncongenial, can we not say "He that doeth the will of my Father in Heaven, is my mother and sister and brother;" and thus cultivate the love and appreciation that will smooth away all difficulties. Then if we believe that God has set us in our lot, He must have known and had a wise purpose in the choice of our associates too and meant us to bless and be blessed by their companionship. On the other hand, there is a danger of becoming so devoted to each other that the people will feel themselves held off and outside of this fellowship. Let us not be exclusive, but make our native friends feel that we have as real a friendship for them as for each other, a friendship that

receives as well as gives and learns as well  
 as teaches and really enjoys their society.  
 Many of us have found in our deep bereavement - God's purpose fulfilled of  
 breaking down barriers and giving us new  
 friends by the companionship of sorrow.  
 But - besides all their trials without - and  
 within our great Adversary seems especially  
 alert - and his temptations are manifold.  
 If there is one device of his more insidious  
 than another it is to make us think we  
 are very important - and indeed God could  
 not carry on the work without us. So busy  
 are we in doing that we neglect - being  
 what we ought to be and "anxious to serve  
 him well" we fail to please him perfectly.  
 Then if he withholds success we feel aggrieved  
 and discouraged and crushed by our failure.  
 Let us remember Mrs. Browning's words  
 "though we fail indeed, you, I, a score of  
 such workers, she fails never. If he cannot  
 work by us He will work over us" But in  
 him we can overcome the world. the  
 flesh and the devil and come off more  
 than conquerors -

Mrs. F. G. Wilson

Question 3. - The Missionary, How can  
they be of greater power.

1<sup>st</sup>. By standing for the right - because it is right no matter how disagreeable it may be nor if you stand alone. It is so easy to yield to the demands made all around us and so evident that a missionary has great influence with the Board that it is easier to make excuses for our acts than to stand on what we know is right. (Of course we assume that this question means power in promoting the interests of the work.) Mistakes are made in this line, on matters of salary and have been the means of changing earnest and efficient workers into avaricious money getters whose love of money has taken out all spiritual interest. Mistakes are made in accepting candidates for the ministry until it is slight honor to be a minister and the best who come out of our colleges are being employed as teachers, printers, <sup>and</sup> interpreters while what is left if they have not spirit

2.

enough to go to America, recruit to  
fill the pulpits with pastors whose  
talents are equal to nothing but preach-  
ing the gospel. If we could stand on  
what we know is right without regard  
to outside pressure until we get the  
ranks of preachers thinned down  
to workers and not hangers on. I believe  
we would have spiritual results.

2nd Treat the people more as if they  
were on a par with us. Do not throw  
them a coin for every little service ren-  
dered or slight present made. It is a degra-  
ding practice no matter how much it  
is custom and we never will get near  
the people until we give it up. There  
shall always be the Khans with a  
troop of servile followers watching every  
move to see if the next time we turne  
the corner will not fall on them. Those  
who are used to it will not like the  
change but the influence on character  
would well repay some trouble.

Throw more responsibility on the people  
and let it rest there not if native

3.

Boards or churches run in debt -  
it once relieve them by assuming all  
the debt. If they have pledged teach  
them to keep their pledge. If we  
make a promise keep it no more  
no less.

3<sup>rd</sup> By scattering our residences  
among the people. To gather in one  
yard and wall ourselves in is to shut  
out the outside world and its trials  
and troubles where our sympathy is  
so much needed and we become a  
self centred body whose pleasures  
are found within itself and whose  
knowledge of the real needs and  
affects and sins about it are very  
indefinite.

4<sup>th</sup> Live simpler and more Christ-  
like lives. Self sacrifice will win  
where nothing else will. I have been  
very much struck to see the astonish-  
ment of some of our people when they  
have found out some particular

4.  
sacrifice that has been made by the  
individual missionary. Our lives are  
so much above them they cannot realize  
in a general way the sacrifice we make  
but they can grasp special facts.

5<sup>th</sup>. By joining the churches here  
and attending services as regularly  
and consistently as at home, accept-  
ing offices when offered and not shirking  
any duty which we would expect to per-  
form there.

6.<sup>th</sup> By making our own English  
services public and free to all.

7<sup>th</sup>. By not always preaching to them  
as though we felt we must do our  
duty and were paid for it but by  
meeting them as friends in whom  
we had a friendly interest. Giving  
more time to friendly intercourse would  
I believe greatly promote the interests  
of the work. The Spirit alone can teach  
us what we should do to become a  
greater power but I believe we make  
a great gulf that it is hard to work across  
by pursuing the course we do in some  
instances.

lastly, a thorough reconsecration once in a while is necessary. We run off the track onto theories; we ride hobbies long after they have ceased to make progress; we stick to pet schemes when not a shadow of good has come from years of trial. Let us consecrate ourselves anew to our chosen work <sup>and</sup> ~~with~~ a prayer to that Spirit that helpeth our infirmities take the thoughts and plans that we get from this conference and if necessary revolutionize any and every branch of our work that is not progressing.

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Question 3.

The Missionaries -  
How can they be  
a greater power,  
Miss Mabel C. J.

SEP 10 1905

DR. BROWN

What may share we combine Religious Effort with Medical work?

It ought to be apparent that the aim of a missionary physician is to seek first the Kingdom of God. We must know our business and stick to it but first we have given our own selves to the Lord and he has put this implement in our hands and said "Go Work." No amount of kite flying or religious conversation can compensate for poor medical work. I once heard it said of one of our native doctors "He wishes he would give us less religion and more medical attention." This is a reproach, but if we divorce our medical work from religious effort it may be said of us, "that do ye more than others?" From which there can be no sharper reproof.

This we may be of over mind and heart. as to what we want to do, there are so many differences of opinion that we can <sup>not</sup> even judge what is the best plan for us in our work. This in regard to the necessary work which is the most universal,

Let us consider those places where the Dispensary is open every day, is attended by all classes and the patients come at all hours, at least in the afternoon. It would be some one's special duty to read and talk with them as opportunity presents. From some personal experience I know that a fellow Missionary can often make the waiting room as attractive as the consulting room. Those who especially devote themselves to evangelistic work often forget that this is a room always open to them and a place where they could be almost sure to find ready listeners. Perhaps there is the feeling that it is the doctor's work and they will be interfering, but if the doctors will see that there is no ground for such a thought they will gain a potent spiritual influence for their work. As far as possible our assistants should be those who are interested in the eternal as well as temporal welfare of the patients. Scripture texts, pictures, cards and books in the various languages our reformer may often be a great help. These are little remarks but

How many of you have been in your waiting room? With this coming and going of the patients during several hours there is often no need to hurry through with one, and then the doctor has an opportunity for earnest conversation. In case of the women I believe we can always make more of an impression by reading from the Bible than by simply saying the same words to them. The fact that so few of them know how to read gives the words of a book more authority. The better educated usually receive the words with joy and I have known a patient after hearing a few verses at the Dispensary go and buy a Bible for herself and then enter the excuse of medical treatment come for months in order to read it. Those who have once heard it often ask on coming again if there is not time to read a little. It is not often that we are repulsed though one day a patient said in rather a fretful tone, sister, why do you try to force your religion upon us? Ours is good for us and yours for you and let it rest at that. More often the doctor yields & the temptation after the prescription is written.

the medicine given to turn the patient away  
and devote the few leisure moments to reading  
the newspaper or letters.

When the Dispensary is open only  
certain days and most of the patients have  
gathered at a special hour, it certainly is  
best to begin with a definite service. The people  
themselves consider it so appropriate and it  
inspires confidence for we often hear remarks  
made among themselves such as "you need not  
fear to take this medicine, it will do you good for  
God's blessing has been asked upon it."

As to religious effort for hospital patients I  
note some one else will speak. As my Hospital  
has consisted of our small room I have been  
able to have prayers with the patients. Some often  
have seemed to awake to new life and to learn  
to love the Bible from these daily readings. In  
our Dispensary patients is more par-  
ticularly the case with hospital patients as  
affording an open door for all those devoted  
to evangelistic work.

This is a brief glance at the positive side and  
perhaps it may help to consider some of the sig-  
nificant features that in this matter tend to paralyze

religious effort in the first place the ignorance of the people and their inability to understand our simple methods of administering medicine often make the giving of directions as to taking a task which is beyond the power of the average American. I believe the only safety is in retreat leaving the ground to an assistant who is able to comprehend in a few words what you wish done. However well we may get the language the most of us will never talk like a native and we may cancel any good impression we have made by failing to answer patiently their incessant and oft repeated questions.

In the second place, of all departments of mission effort the medical is expected to be, and is more nearly self supporting. While we say that those who can must pay we are willing & that truly those who are really poor. But there is little pride or honor among them in paying a just debt and in fact many a whistlerman considers us a 'lauful prey' while trying to be kind we often find we are grossly injured upon and then we are tempted to harden our hearts and be severe

with all as it is difficult to judge who is able  
 to have, I can tell you say in your own minister  
 and I will come to your church, as I have sat  
 and listened to your reading are you not  
 going to give me anything?" He cannot but be  
 retained by this bargaining with spiritual things.  
 In the first place among the women there  
 is often an idle curiosity which brings them  
 to us. They have no thought of seeking treat-  
 ment or do not believe we can help them  
 and yet they insist on careful examinations  
 and prescriptions which they do not intend to  
 have filled. These are a few of the daily  
 occurrences that tend to make us lose sight  
 of our highest purpose, but far from all  
 there is a remedy in Him who wrought  
 about healing all manner of disease and  
 who when strangled and pressed so there  
 was no time even so much as to eat  
 bread received them all with infinite pa-  
 tience and love.

Mary E. Bradford.

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H. S. Vanneman

Confidence in Africa

Relation of the Medical Missionary to the Foreign Physicians,  
to the native Physicians and to the Government. The policy  
of charging the natives, the helpers and the missionaries.

1. Relation of the Medical Missionary to the Foreign Physicians.  
I bring this question up for discussion because we in Tabriz  
have had this question several times forced upon us.  
We are constantly being brought in contact with three for-  
eign trained physicians. One English, one Italian and  
one Russian. With these three physicians on the field  
it would almost seem that a medical Missionary  
would hardly be needed in the city. But it must be  
considered that none of these three are consistent Chris-  
tians - that none of them would loyally support mission  
work should it conflict with their own private interests.  
In fact this influence has been directly against the  
Mission. On the other hand Medical Mission work is  
much needed in Tabriz. It appears to be our strong  
arm with which we hope to gain and hold the con-  
fidence of the people.

Two years ago three of the four foreign physicians then  
resident in the city requested that we refrain from  
treating the European and rich natives. The reason given  
being that we were injuring their practice - that we  
were taking money out of their pockets. They desired that we  
treat only the very poor and if needed assist them

in Consultations. The Station did not think it best to comply with this request but asked them to kindly consider us as brother practitioners and that we would follow the code of Medical Ethics in our relations with them and would make our charges correspond to theirs so that there would be no money inducement for people to come to us. This was not satisfactory to the doctors and they became hostile to the whole Mission and to Mission work. This hostility continues until the present, though the passing of months has done much to soften and encourage kindlier feelings toward us.

Our reasons for the policy pursued are briefly these. It had always been the policy of the Mission to treat everybody and at the time this request was made our medical work was limited. If we refused to treat the Europeans, whose patronage we never encouraged, the natives seeing no foreigners coming to us would consider us unworthy and they also would go elsewhere for medical help. This reason restrained us from making any promise in regard to treating Europeans. As to treating the rich natives - we felt we came to influence all for Christ, rich and poor. To refuse to treat the rich would also prevent us from becoming acquainted with the Gov-

ernment officials which acquaintance seems to be necessary in our field. Now we ask what is the best course to pursue? Is it best that the medical missionary should refrain from treating Europeans when a competent European physician is on the ground? To take the Europeans off our hands would relieve us of much responsibility and trouble and give us more time to devote to our native patients. To give up the Europeans would also take away some of the prestige of the Medical Missionary. This prestige has considerable influence among the upper classes in Persia. Which is the best policy for Tabriz the course we are now pursuing - treating everybody who comes to us legitimately and by our own increasing work binding ourselves to the city or is it better to try and reach the poor only and let the Europeans and rich natives go to the other doctors? While we are treating the Europeans and so many rich natives it is more difficult to get away on tours while were we only striving for the poor touring would come much easier.

## 2 Native Physicians. Our relations to them.

In Tabriz there are several native physicians of ability - acquainted with European practice through French medical books. What shall be our relation to these the

better class of native physicians? Shall it be that of adviser and teacher or shall we refuse to trust them and refuse to treat patients unless they are wholly under our control? While these physicians have considerable knowledge of medicine still I have often seen treatment fail and even a patient die simply because the patient was not entirely under our control and the native physician mixed up the case. This now success of treatment falls more upon us than upon the native physician in charge. On the other hand if we refuse to consult as a teacher and friend then we lose all their influence and friendship and the loss of these may keep us away from many whom we could influence.

Again though we did desire all patients to be entirely on one hands we could not meet the demand. Consulting as a friend and teacher with the more worthy native physicians brings us in contact with a greater number of people - extends our influence but often brings undeserved criticism when treatment fails through neglect or incompetency of the native in charge. Shall we consult as teacher or demand full charge of all our cases? I favor trusting the native physicians as far as possi-

ble in order to widen our influence and bear  
the many disadvantages which this policy  
brings.

### 3 Relations to the Government.

How far should the medical missionary go in cul-  
tivating the friendship of the government officials?  
Should he treat any of them free? Do we gain any-  
thing by this policy? To mention an example. The  
two men who were most implicated in stealing  
our church and school were the only two men  
in Sabzeh whom we were treating free. These  
two men have never shown any gratitude or  
in any way made any return for the services  
rendered them. I often feel very doubtful whether  
it is wise to treat any of these men free.

### 4. Medical charges.

1. To the natives. Our charges to the rich natives  
correspond with the other foreign physicians and are  
somewhat more than the best native physicians.  
But what shall be our policy in regard to the  
very poor. Shall we give them medicine free or  
make a nominal charge say a few shis.

In favor of treating the poor free it may be said  
that more would come to us and thus our  
influence would be increased. But again the

poor have no money and if charges are made they would have to go without medicine. On the other hand I have found to give medicine free is to give medicine unappreciated. The patient would take double doses and run the risk of injuring himself. Free medicines also draws persons who are not really needing treatment and they abort the time which should be given to those more in need of medical aid. I have lately been charging very poor person and it seems to work well. The charge may be only a shi. I have never heard any complain and the thanks are given just the same for they know the medicine is worth much more. If the man hasn't a shi he brings one from his relatives or friends and I have never had a person refuse medicine because of this charge and this small charge has been a brake, so to speak, upon them. Those only come who ~~refuse~~ medicine and the medicine has not been wasted. I fear charging the very poor, of the charge be even but one shi.

## 2. Charges to the helpers.

Our station charges the helpers for their medicines - the price that the medicines cost us. This is done

for two reasons, (1) in order to protect ourselves from unnecessary work in giving out unnecessary medicines - Here again free medicines often means wasted medicines. (2) To charge the helpers is one step towards self support, the goal to which we all are looking.

### 3. Charges to Missionaries

For a year or more Tabriz station policy has been to charge the missionaries by the same rule as the helpers. This was done because the helpers complained that they had to pay for their medicines while the missionaries were treated free. I believe it the proper course to pursue - that we all should as far as it seems wise place ourselves on the same basis as our helpers.

In closing I would like to say a word in regard to alcohol. In view of the increasing use of wine and alcoholic drinks in Persia I feel that each medical missionary should consider well before he advises the use of any of these beverages or prescribe any medicine containing the same. I feel with a little courage we can do much to stem the tide which is carrying Persians, Armenians and Europeans to physical and spiritual ruin.

I believe that alcohol has held and is holding too high a position in medicine and there are drugs which may often be used in its stead. In view of the mischief it is doing in the world it behoves us to be on our guard and lend all our influence to lessen its use.

W. S. Saunewark

Paper read at the Hamadan Conference  
October 1894

Paper read at the Hanseatic  
Conference. October 1894

J.S. Bowman

Copy

Economic war in connection with financial

The aim of all concessionary work  
is to contribute to a better life. Very  
few people will accept concession.  
The physician has opportunity  
to do his best in his own service  
and in the interests of his patients  
and the public. It is difficult to  
see that clear vision is necessary  
before success. Following are some  
of the steps which may be followed:  
1. The first step is to make the public  
aware of the disease. This can be done  
in many ways. One way is to speak at  
meetings or in clubs. Another is to  
have a special lecture or a  
series of lectures. Another  
method is to write articles for  
newspapers and magazines. These  
are effective, but attendance should be  
encouraged. Another method is to have  
lectures in schools and hospitals. This  
method is effective, but it is  
not always successful.

and duty, any more may be his fit  
action, before seeing if our relatives are  
any & our messengers to it never go far  
and tell. Now? He is within. It  
is his choice, my relation or com-  
munity or anyone according to the  
state, his wife, son, daughter or brother  
except his wife & brother his son  
son & daughter & wife & son & brother  
these would remain after being  
served with their medicines, and the  
fire would not be made if it were  
brought home. Their great care is keep-  
ed not I stay in this meeting, any  
of our relatives or visitors & unless  
there may be difference visited in the  
parts of ~~the~~ <sup>the</sup> houses we & have  
and thus, so we shall have to account  
in a safe Providence. Whether are we  
willing to be living in the state of the  
second upon ourselves by this course  
course, - are are seriously at fault  
are suffering the last consequence  
it is not with the uncharitable  
as regarding the evangelistic work the

over by, & discussed. At each one  
the railroad, - service & insurance. But  
the existing man seems to be in no posi-  
tive in the attendant, causing there  
to be more and less work. He must  
remember the tradition of the first train  
has been done & then any two under-  
writers is best. In protection of our own  
immorality. It takes 3 months to  
suggest and start, as it's con- if it's  
possible, twice as long. But I  
have now had three months in ex-  
istence over work, and at first, the rail-  
road in lakes measuring a mile or so, but  
I have found others since and have  
reached the same conclusions from  
different stand points, and so am con-  
vinced. It will never

Emma P. Miller.

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Copy

Read at the Hamadan Conference.

The Selection and Training of Medical Students by the Missionaries with some general remarks upon Governmental Education in Teheran.

In no department of medical mission work should greater care be exercised than in the selection of students for a medical class. The reason for such care is obvious for upon them depends the perpetuity of our department. It is not simply the provision of the medical mission to establish and maintain a system of medical education, for next to the medical missionary will stand those trained by him, reflecting in a measure at least, the work done by him and eventually must fall upon them the full responsibility of his department.

There is in the selection of every student a certain amount of sick and conve-  
gently too stringent preliminary qualifi-

cations, should not be allowed to exclude  
worth students for often the most unpre-  
paring students make very useful men  
and the brilliant student's dismal failure.  
But these are exceptions to the rule for  
very many make applications to enter  
upon the study of medicine with but a  
slight understanding of what it means  
and often when their tastes and inclina-  
tions are quite in another direction.

A personal knowledge of the applicant  
by one of the missionaries is of the  
greatest importance in deciding his fitness,  
indeed without such knowledge it is  
impossible to know much about him.

In organizing a medical class the  
physician is confronted with three  
classes of students, i. e., boys educated  
in our mission schools, Persians, and  
evangelists desiring short course to help  
them in their village work.

Boys educated in the mission schools  
form a distinct class because of their  
training, and also owing to the close  
relationship that has existed between

them and the missionaries during their years of study, their fitness for medical work is more easily determined.

They have therefore and will continue to afford the choicest material for medical training. They have by reason of their education a broader and better foundation for professional study, besides having a better understanding of English which for a long time at least must be the language of their text books and class room.

Persians, desiring a regular or partial course of study form an exceedingly interesting class because of the fact that through them the physician has a more open door into the homes of Moslems and also their influence is often helpful in many ways. The question however, of admitting them into a class of Christians is a perplexing one for if they are not in sympathy with the evangelistic spirit of the mission I can not believe their influence otherwise than baneful to the class.

If course if the class is large and the evangelistic spirit strong, the admittance of one or two Moslems might not be an unwise thing to do. But if the class is evenly divided, or nearly so between Christians and non Christians there is certainly danger of jealousies arising and the plan proving unsatisfactory.

If the Moslem convert has had a year or two in the mission schools the conditions are very materially changed.

The class to which I especially refer are those who know some Persian medicine and desire to add to it some knowledge of Western medicine but who know little and care less about Christianity.

The writer has met a number of such recently, some coming squarely to the point at once and plainly stating what they desired, others making applications first for religious instruction but afterwards to be allowed to study in the hospital.

Out of a number of such cases there are doubtless earnest seekers for the truth but the question of admitting them requi-

early into a class of graduates of our mission schools whose characters and just gainings, spending three years effort and labour upon them does not seem to the writer to be either feasible or desirable.

Evangelists desiring some medical knowledge to help them in their village work will ever hold a warm place in the heart of us all who have been engaged more or less in touring. The usefulness of a little medical knowledge (even the other cagers do say it is dangerous) has been so frequently demonstrated that I need only to refer to it here. The only question that can be raised is whether or not the physician has time to devote to it. If he has I should say by all means let him give such lessons upon hygiene and simple remedies as would be of practical use to the evangelist. The dangers of such teaching will seem mild when compared with the barbarities to which the peasant is subjected by the village doctor.

After all our object in training students must decide in a large measure whom to

admit and whom to reject. If the medical  
students are expected to show the same  
genuine spirit exhibited by the students of  
Theology then certainly it is not unreason-  
 able that the same care should be ex-  
 cised in their selection, as in the case of  
 those entering the ministry. A theological  
 class composed of unconverted Moslems, Jews,  
Amenians and a few Protestants would  
 not as a class be expected to be marked by  
 its spirituality. But while the ultimate end  
 of all our effort is evangelistic, there are  
 features peculiar to the medical department  
 such as the establishment of physicians  
friendly to protestantism in places of law  
and trust, the multiplying of agencies for  
affording relief to the sick and the gen-  
eral dissipation of the prejudice and the  
familiarism of the Moslems. Since these  
 features of our work are not to be despised  
 and consequently I should admit no  
 student; other things being favorable;  
 those friendly to Christianity over tho not  
 accepting it, believing God can and will  
 use them to advance his Kingdom in Persia.

Aside from the evangelistic spirit which must be cultivated and fostered in every possible manner, the instruction to be given the class will consist of strictly medical study together with the instillation into the class of a proper regard for the ethical features of their chosen profession.

As a basis for their professional work, the students entering the regular class should not have less than an ordinary high school education or its equivalent. Whenever possible this should be given in our own schools and as a rule graduates from mission schools should be given the first opportunities in the class.

The medical course now being given by the physicians in Tumaco contemplates three full years of study supplemented by a year's residence in the hospital. If at the expiration of that time the students have shown themselves worthy of endorsement by the mission a certificate of study will be given.

The studies ethical features of practice are so grossly disregarded in Garcia that it

seems to the writer sometimes should be done  
in us, if possible to bring about a  
change in the condition of affairs.

As we teach more by example than precept  
in these matters the medical missionary  
should use great care and tact in dealing  
with his patients and their native medi-  
cal advisers lest he become the cause of offence.

In this connection one of the main ques-  
tions that will confront us is that of fee.  
The question is often a perplexing one for  
if we charge a reasonable fee for our  
services we lay ourselves open to the charge  
of working for money whereas if we do not  
make a charge we must often render service  
free to those who would pay other phys-  
icians and in this way we not only  
keep the native physician from receiving  
a just recompence for his service but we  
cut off the possibility of our own students  
becoming self-sufficient.

I think we should collect whenever pos-  
sible a reasonable fee and when this  
is impossible because of rank or other  
causes we should with tact try to

impress our patient with the value of medical service leaving him to reciprocate in such manner as he deems right. We owe at least this much to our profession and I can not think in so doing we shall often give serious offence.

The fact of whole districts and in some cases entire provinces being without any one capable of even giving simple remedies intelligently has rendered the need of brotherly fraternal medical work over a very familiar subject. It may not be without interest to consider for a moment what the Government is doing for medical education in Persia. From here a number are sent out annually into the provinces as army surgeons, physicians to various governors and others able to pay for such services.

The Imperial College which sends out many of these men was founded by the present Shah and receives from him an annual stipend of thirty thousand tomans.

At times there are from three hundred to four hundred students in all departments twenty to fifty being students of medicine. The tuition is free and

student's regimen is well and give a monthly allowance of two or three francs.

The students come from all over the Empire and represent every class from the lowly orphan Jew to the incorrigible Russian youth of wealth who at home had made life a burden for his parents and friends. Out of such a large number there are doubtless earnest faithful students but one who was twenty years a teacher in the school and who has kindly furnished three facts, said it was much more like an English workhouse than a college. No diplomas are given because an authority said, "the boys never seemed quite ready to leave the school because of their lack of independence and character and also because of the chaotic condition of the curriculum which is much like everything here, even to the Empire itself," i.e. having had apparently no beginning it would be extremely logical to expect an end.

The medical department of the college has been for the past twelve years in charge of a European physician who supplements

The teaching of the Residency physician by no course in Western medicine. The physician-in-charge at present is a graduate of Edinburgh and a very capable man but owing to difficulties existing between the faculty of the school and the Imperial Hospital no clinics are held and consequently all teaching is theoretical and the students leave the school without having had any clinical training.

Several attempts have been made by the faculty to get an order from A. I. M. The Shah, allowing them to issue diplomas to graduates of the school and to require all others to register their diplomas or to pass an examination before being permitted to practice. The passage of a similar law in Turkey a few years since, closed the medical college of the American Mission in Amritab and greatly discouraged all medical training by the missionaries throughout the Turkish Empire. But while there is little danger to us at present from this source it is not impossible that in a few years some order will be promulgated pertaining to the practice of medicine and the instruction of our

work in Turkey may have some very valuable lessons for me now laboring in Persia.

The present apparent indifference of the Persian Government to Mission work can not always last, and hence the importance of our present opportunity. No fact probably should influence us more in our work than that now opportunity is gone. Already the shadow of Russia has covered the capital and as one who has been the medical adviser of the Shah for thirty years, once remarked to the writer, "The health of the King is of the greatest importance to us all, for no one can foretell what would happen in case of his death."

But in our eagerness for the speedy establishment of our work let us ever be mindful that while God can use a host He has in the past history of the church largely accomplished His purposes by means of the individual and that when a Paul and a Luke are prepared, He will call them to the great work that awaits them in Persia.

(signed) J. F. Gishard.

Tehran, Sept. 18, 1894.

Beech white oak

"What Christian literature is needed in other languages than the Persian in our field?"

The answer to this question is intimately related to & dependent upon the reply given to the previous question "What Christian literature is needed in the Persian language?" For the more Christian literature is made ready in Persian, the less will it be needed in the other languages.

Moreover, if the words "Christian literature" be replaced by "Biblical literature" it will facilitate in my opinion the consideration & solution of the problem.

In answering the question, then in this broad sense, I would say that since the Persian is the most universal of the languages used in this land, & since it already is recognized as the literary language of the country, a complete set of sacred & secular literature, should as far as needed, be prepared in it.

It already has a good start in sacred literature. The Bible, Pilgrim's Progress, the Way of Life, Balance & Dust, Rev. of Mysteriez, Keith's or Bell's Log, Daechimer, Human Book & others of which I do not know the names form a good foundation on which to build.

To these should be added the evidences of Christianity, & Bible Dictionary, Reference Bible, concordance, & a book of daily Bible readings of a devotional type, unless as they are found

necessary should be added on moral, theological and spiritual subjects.

Other, in the other language of Persia only, the primary school would be most essential. Biblical helps should be published,

In the Turkish, ~~the~~ Primer, ~~the~~ Catechism, Hymns book, and Scriptures already in use, probably an Arithmetic and Geography will be necessary.

In the Anatolian, the books published in ~~Bible~~ should be used whenever their contents are unobjectionable for all the lower classes. For more advanced classes the excellent literature already prepared in the Constantinople dialect should be used, the sooner in the course this dialect is introduced the better, as five sixths of the Grecian use it as a vernacular, and a large literature of a choice kind on a great variety of subjects is ready at hand.

In Syria the circumstances are somewhat different, but perhaps all the school books required have been published. The same is true, but to a less extent, with Arabic helps & other publications.

These are my ideas as to the rules which should guide ~~the~~ the Persia Missions in reference to the building up of a ~~the~~ literature for our fields.

Respectfully submitted

John W. Wright

Will Dr. should please send  
me address through with it  
2. 11. 87.

## Christian Literature desired in the Persian Language

The subject contemplated in this paper does not cover the question of Text-books for schools, but deals rather with distinctively religious literature.

There are two grand designs of the Christian scriptures, as related to mankind, viz., (1) To bring men to a saving faith in the Lord Jesus Christ; and (2), To educate and build up believers in the Christian life. The literature to be provided in Persian, should have respect to these two ends. The aims are distinct and to a certain extent diverse.

I In the first place we desire to invite and win men to Christ. For the attainment of this end works of an apologetic & explanatory character are needed. In the absence of religious liberty it is at least questionable whether controversial treatises are called for; & whether the circulation of such books, even cautiously, may not lead to restrictions upon the diffusion of Christian literature, & impel the free circulation of the scriptures themselves.

Under this division, the following may be mentioned:-

1 A work on "The Evidence of Christianity," (adapted to the Modern mind) It is evident to the missionary worker in these lands that the ordinary books on the subject, prepared to meet the needs in Christian lands, are not satisfactory under the different circumstances here existing - Mr. Esselton is at work on such a book, taking the translation of Rev. Dr. Dennis' work in Arabic as a basis.

2 "Keith on Prophecy" is an excellent work along this line. It is now out of print and should be republished. Some correspondence on the subject has been carried on by Mr. Ward with the

Religious Tract Soc. London, looking to the attainment of this end.

3. A Brief and pointed Summary of Christian Doctrine & Practice, setting forth the fundamental doctrines of Christianity, in an explanatory way, without direct allusion to other religions, and if possible with clear Scripture references in support of the doctrine and also a Summary Religious duties & Christian conduct, to be cast in the mould of religious expressions current here, so far as practicable. I have in mind, if the Lord permit, the preparation of such a treatise.

4 It strikes me that a valuable little work might be prepared entitled "The excellencies of Christianity", setting forth the peculiar advantages of our religion, in providing a sufficient atonement for sin, in the sacrifice of Christ, and a deliverance from the dominion of sin, by the regeneration of the sinner.

5 Perhaps some little tract could be prepared to arouse men from their state of indifference and carelessness, on the subject of "Sin - its wages and the divine remedy".

6. The translation from the Arabic of Sweet Fustat's

"For the education and instruction of believers - Some of the works mentioned above will be available also in this direction. The great need is to open up the Scriptures. Take the case of a convert from Islam to Christianity. He has accepted Christ & he asks what next? You direct him to the Scriptures as being the only infallible

rule of faith & practice, but he does not know what it means or how to begin its study) Some Bible helps are greatly needed -

- 1 A reference Bible - This might be prepared by a native helper from the Arabic or Turkish Ref. Bible, & the work merely reviewed by a missionary.
- 2 Bible Text Book - I believe Mr. Evelyn has worked some on this.
- 3 A Concordance. Even a small one would be better than none.
- 4 A Bible Dictionary, say that of the Am. Tract Soc. Mr. Hawkes is at work on it.  
on the N. Y. at least
- 5 A Brief Commentary, to shed light on the obscure & difficult passages & the Christian interpretation of such as are found, say Haskins.
- 6 A tract on How to study the Bible
- 7 A book of a Devotional character - Perhaps some of the booklets of Drummond or J. B. Meyer would be useful.
- 8 The project of a Christian Monthly or Weekly Paper is worthy of consideration - though the difficulties in the way are great.

In this connection, I may remark that it would be well to know and use the books we already have in Persian - such as the works of Dr. Fauder - (though I have remarked above on the subject of controversial literature), Old & New Test. History by Dr. Bruce, Westminster Shorter Catechism, trans'd by Mr. Barnett, Pilgrims Progress, Part I., Gumption Tract, Thou Shalt Not Steal, The Bible in two Words -

Khosha-magan,  
on road Chorush & Hamadan  
Sep 16<sup>th</sup> 94.

J. L. Potter

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Christian Literature  
done in  
The German Language.

J. L. Goller

## Report

On Bible Work in Persia, under the  
American Bible Society during the past Fourteen  
years - By W. L. Whipple, Agent for Persia.

Prepared for the Missionary Conference  
at Hamadan Persia Sept. 28<sup>th</sup> 1894.

It will soon be 27 years since I first took charge of the Bible work in connection with the Book depart. under the care of Oromoian Sta<sup>n</sup>. I was then under the Presbyterian Board and this work was assigned to me soon after my arrival in Persia. At that time the Bible distribution for all Persia was under the superintendancy of the Levant Agency at Constantinople to whom I reported. However all the work was done from Oromoian. We sent colporteurs on long tours of several months, to such centres as Salmas, Tabreez - Tcheran, Hamadan, Bagdad, Ispahan &c. and in Turkey, in Western Koordistan & as far as Mosul. For there were none of these stan<sup>s</sup> established at this time. The first an<sup>t</sup> meeting, Lat-

tended, held in Oroomia, the name, Mission  
to the Nestorians, was changed to The Mission  
to Persia, embracing all nationalities & localities.  
After the adjournment of the annual meeting Rev.  
James Bassett left, with his family, for Teheran  
to establish the new station there. Thos. Van  
Norden M.D. was also ready to leave with his  
family to found another station at Hamadan,  
(but on account of disagreement of views, which  
were so serious, and which could not be recon-  
ciled, it finally ended in his resignation from  
the Board and return<sup>ing</sup> to America.)

The Bible distribution labored under ~~the~~  
heavy burdens then, as now, with very small  
returns in sales for the large expenses involv-  
ed in sending colporteurs on such long journeys.  
As I remember, now, my first report to  
Dr. Bliss, who was the Society's agent for the Levant,  
embraced only 2 or 300 vols. sold at a valuation of  
some 17.00. It was the day of small things  
but not to be despised, for the handfuls of pre-  
cious seed scattered in different parts of this  
land has not only sprung up but already born a  
rich harvest, as evidenced by the seven addition

al Central Stations, with three Missions - Besides the many outstations under their care. Often the Evangelist & Colporteur went forth together, two by two, according to the divine Master's method. These men were the pioneers, who preceded the missionary and prepared the way for his coming & the establishing of a separate centre of work. It is interesting to trace the genesis & growth of these different centres of light & truth. But this is not <sup>my</sup> province, but that of another one.

After a few years, this especial branch of the Master's work, keeping pace with the evangelistic & educational & other branches, enlarged to such a degree, that it was apparent to all the stations embraced in both Miss. that it was expedient to have an agent appointed by the A.B. Soc. to look after more carefully than could be under the existing state of the work, the encouraging & growing work of the Soc.

A formal request, setting forth the reasons, was prepared & adopted by both the E. & West Persia Missions, and sent to the A.B.S. in N.Y. After careful consideration the Soc. finally acqui-

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esced and the appointment as Agent of the  
A.B.S. for Persia was tendered and accepted  
by the present Agent incumbent, July 1880.

On our way to Oroomieh we came via  
Tabreez and were detained 6 weeks by  
<sup>illness</sup> sickness in our family. Almost immediately  
on our arrival in Oroomieh, the Moorish  
rebellion began, which prevented us return-  
ing to Tabreez with our family & house hold  
effects as we had planned to do. In the  
autumn of 1882 we settled in Tabreez, but I  
<sup>in the first year</sup> visited the Stations of Tabreez, Téheran & went  
on with Messrs. Potter & Hawkes, to Hamadan  
who were sent by Téheran Sta.<sup>n</sup> to look over  
the territory and report as to the advisabil-  
ity of establishing a separate Station there. They  
reported favorable & Rev. J.W. Hawkes was appt'd  
for the new Station. Miss Annie Montgomery had  
however preceded him by a few months -

The wisdom of establishing these separate  
central stations was soon apparent both in  
the increase of circulation of God's Word in each  
place, as well as larger results of direct mis-  
sionary labor and influence for good.

Although the territory assigned me in my Commission embraced all Persia, I have not attempted to work the field further South than Koom and Kashan, since the R & F. B. Soc. are looking after that part from there on to the Persian Gulf. On the East embracing Ghilan & Mazanderan on to Meshad I have kept men working visiting or occupying the principal cities. For years we have had an agent in Meshad. And the last year I have ~~had~~ stationed a man in Resht, who sold over 1800 Vols. of Sceptre in one year - He also made two tours to Mazanderan, besides visiting Enzelli & other places in Ghilan - I have sent him back for another year's work. His ~~month~~  
~~by~~ report, which he sent regularly every Month, contained many very interesting incidents connected with his labors in the city or on the different tours. I have mentioned some of these in my last annual report which most of you have heard or seen, and I need not repeat them. There seemed, in many places, a real desire to purchase & read the Scriptures. He met with very little opposition in his work.

I was absent in America 18 months on vacation  
<sup>returning in autumn of 1890</sup>  
 but the work was kindly looked after by the Mission  
 aries in the several central stations, <sup>during my absence</sup> I desire  
 in this connection to express my sincere thank  
 & appreciation for the very efficient aid ren-  
 dered by the brethren in these several  
 stations in having an oversight of the  
<sup>and their hearty co-operation in Bible distribution in all the field</sup>  
 work ~~during my absence~~. I have en-  
 deavored to visit each station once a  
 year and take account of stock and  
 help in taking <sup>the</sup> <sup>in other ways</sup> accounts, so far as I was <sup>able to do</sup>  
 It is very gratifying to see the advance  
<sup>in sales</sup> made, especially in the last year, in all  
 stations.

In comparing the expenses with the sales  
 of the past year, 1893, with the previous one  
 (1892) we find several things to encourage us

E.g. In the year ending Dec. 31/92 -  
 23 men were employed. They sold 2767 vols.  
 or an average of  $2\frac{1}{2}$  vols. each week, each man  
 It cost \$2588- to sell them; or an average of 94  
 each volume.

For the year 1893,  
 We had only 16 men employed & they sold 5351 vols.

an advance

We see here again in sales of 93% with 7 men less than the previous year. Each man sold on an average of 7 vols. a week, indicating an <sup>gain</sup> ~~advance~~ of 300% in average weekly sales.

It cost \$2582. to sell 5351 vols. or within \$6. of what it cost the previous year to sell 2767 vols. This was at the rate of 48 $\frac{1}{4}$  cts. the vol. while for the year before the average cost was 94 $\frac{1}{4}$  each vol. so we reduced the expense nearly 100%— These are some of the tests by which progress is gauged in this department of work. Of course they do not apply to the spiritual results. It is difficult to tabulate them. The Lord of the Harvest, however, knows perfectly what they are, and what proportion of this precious seed which the <sup>whether</sup> Sowers went forth to sow has born fruit—, some 30. 60 & 100 fold.

I am certain that we all are agreed on the importance of putting in circulation as many copies of God's Word, among all nationalities, & classes of people, as it can advantageously be done. I say advantageously — For it is possible to report larger sales, but by meretricious means.

For several years I had to fight this evil - I found my colporteurs making false returns: a larger amount than they really sold. They of course had to ~~pay for~~ accept the books reported sold but they made it up by increasing their charges for journey expenses. I think I have put a stop to this sharp method, however.

There is another way of increasing the circulation and that is by grants or donations. But I have found this also open to grave abuse. The exceptions are very rare where a copy can be given away profitably. As a rule it is much better to have the individual make a sacrifice by paying even a few shillings or giving something in exchange for a testament or a portion than to give it outright.

Where it costs him nothing it is not prized and too often is thrown aside never to be looked at again. But if the individual has paid <sup>for it</sup> something then, even if he does not care to read it any more, he will give it away to some one who expresses an interest in it. In this way he gains the merit of being generous or doing a good deed.  
Turn over page

Here is a case, in point, which was related to me by a friend of Mullah Husane, which was the means of his conversion - He is the one who is now living in New York and who helped in the printing of the new Ed. of the Syriac Bible -

While he was in Teheran, preparing himself to be a Mullah, his room mate purchased a Pers. & T. T. paying one thousand rials. He read it for a while but did not like it - and expressed his dis-  
gust to his companion, and said he would throw it away if he had not paid a loan for it - The young man said - Well give it to me I will  
read it - The other said it is a present to you  
read it if you wish - And he did - It  
is a long story - He, however, formed such  
an attachment to it - that he read it daily -  
It threw a flood of light on his dark mind.  
He admired its teachings so much that he  
lost all desire to read & study the Kooran  
and finally was thoroughly converted. He  
after secured a place in the printing office  
in Oromiah and finally left for Constat-  
on after a period of bitter persecution. There he found

work in the Bible House. But in time he was driven away from there bcc. he had become a xtn. He at last found his way to N.Y. & obtained employment in the Bible House there, where he has not only found an asylum and protection & where he can now worship God as his conscience dictates, but he has rendered valuable assistance in setting up the Syriac type for the Revised Ed. of the Mod<sup>n</sup> Syr. B. If that man who bought that Test. had received it gratis, he would in all probability have thrown it away, and it might never have reached this other one who was saved by its reading.

There is still another way in which a larger number of Scriptures, in columns, could be reported, and that is by pushing the sale of portions, such as Gospels, according to Math. - Mark, Luke & John. Psalms, &c. While this is perfectly legitimate, yet I do not encourage it on the part of the colporteurs. I believe it would be much better, even if it was necessary <sup>even</sup> to reduce the price of the N.T. but sell a complete copy, & not a portion of it - and so of the O.T. Still better would it be to have one copy

of the entire Bible sold. Especially is this important in the case of the Hebrew Scriptures. I feel that <sup>it</sup> is a great mistake to have a separate edition of the O.T. & the N.T. Why should they be divorced? For scores of years the Bible Societies have been printing & selling the O.T. to the Jews and they buy them willingly, & read them too - And still they remain firm in their old faith - They have, it is true, the opportunity to buy the N.T. as it is printed & at hand. But they have no disposition & will not buy it - Whereas, I believe, if the New Test. was bound with the O.T. & sold for the same price as the latter vol. it would be read in very many cases, and thus would the Jews learn in a true way about the Christ. As it is, they never look into a N.T. because it is in a separate vol. and their prejudices are so strong that they will not deliberately buy a copy - whereas, if it was in the same vol. they might out of curiosity & see it was always before them read it - And in reading, they would

soon discover the close relationship which  
~~the~~<sup>one</sup> has to the other. Indeed that they are really  
 one book in 2 vols. and that one, either the O.T.  
 or the N.T., is incomplete without the other. One;  
~~each one~~ explains the other. I feel so strongly that a  
 grave injustice is done to God's Word in this  
 particular instance that I propose to lay  
 my views before the Societies, both British & Foreign  
 & American and urge hereafter that they <sup>do</sup> not print separate editions of the O.T. & N.T. in Hebrew.

In other languages or among other nations, it is not  
 of so grave importance as it is with the Jews.

My objection to circulating the Septuagint in  
 separate portions among the Moslems, es-  
 pecially, is, that they form an erroneous  
 opinion, in many instances, of what God  
 Word is. When they see a Gospel of Math.  
 E.g. in Persian, they think it is the Injeel &  
 are very much disappointed & disgusted  
 bcc. it is such an insignificant book -  
 consisting of only ~~10~~ pages all told -  
 They say to our colporteurs, Why is this the  
Injeel? I thought it was a ~~large~~ book. Why  
 our Koran is much larger & more honorable

of course when this thought finds expres<sup>n</sup>. in words our colporteur can soon set the man aright on this point. But too often the thought does not expressed at the time, but afterwards to others, when it cannot be corrected. Again, when a Moslem receives one of the single Gospels & has not the others <sup>also</sup> to read he may read a few words such E.g. the begining of Gospel according to Mark, The begining of the Gospel of Jesus Christ, Son of God — Al-lah-in og-lee — he throws the book aside in disgust, saying God has no Son — or some stronger expression, and will perhaps never read the book again, bcc. he thinks it is blasphemous. Perhaps if there were the 4 Gospels together in the enterest. t. he might turn over <sup>to some</sup> other place and read and light upon a passage which would interest him and so counteract the unfavorable impressions formed at first.

For these reasons I would prefer to have not less than the four Gospels bound in one vol. or still better the St. J. complete from Matth to Rev.

I should be glad to hear from others their views on this subject. It may not impress them so strongly as it has me; and my views may be wrong. I am not imagining a case, however, but have had to meet these very objections, and so have my colptrs more frequently; and it is no easy matter sometimes to give replies or explanations that are satisfying.

There is another matter to which I don't like to draw attention of the Conference. I am seeking light - i.e. The small no. of Scriptures sold to the Armenians. We know the reason why. Bee of the deep rooted prejudice against all Protestants & their Book. But the question urgently demands an answer; How can this be overcome and they be made to see the great error in which they stand and correct it - When they learn to honor God's Word and when it will become precious in their estimation, <sup>then</sup> the next step will be for them to keep sacred this Day and make it a day of worship & praise & spiritual work; and not as a day of feasting or pleasure as so many have done and are still doing. These will lead to other reforms

Then we can reasonably expect the beginning  
of the realization of their ambitions & hopes when  
they will be highly exalted as a nation.

They must seek wisdom out of His Law, and  
not forsake the fountain of living waters if they  
expect to be nourished & built up by Him.

Hath He not said in His Word — he that honoreth  
Me, him will I honor?

I have been trying for years, to have ~~over~~<sup>the</sup> Scriptures introduced into their schools, but  
without avail. If this could be accom-  
plished and the people have the liberty, even  
of purchasing & reading the Bible, this would  
greatly facilitate the work of Evangelizatn.  
among this interesting & influential nation.  
Their prejudices are giving away in many  
parts of Turkey, ~~against~~ buying & reading the  
Scriptos, published by the Am. or British B. Soc.<sup>s</sup>.  
Why should they not also in Persia.

There is another question of practical  
importance, and upon which I hope  
much light and assistance may be given  
by this Conference, and that is this —

How can colportage work be made more efficient and effective?

My aim has been not so much as to how many Scts<sup>n</sup>s I o<sup>d</sup>. put in circulation; but rather to put them in a sure place, i.e. where they wd be appreciated & read; not where they wd be so lightly esteemed that after a casual reading they wd be sold again for any thing that might be offered; or perhaps thrown away - Or still worse used for wrapping paper or as material for making Kalamands, or <sup>case</sup> lining for hats; or even fireworks; as has been the

Of course the former object, to put in circulation as many copies as possible, has not been over looked. Every effort in this direction, consistent with the thought that has been put forth, & many plans & ways have been tried. A few of which might be mentioned

For example is the simple one of employing a man, at a stated salary, to go on foot or with an animal & visit villages, towns, cities & offer his books for sale. His salary was the same, whether he sold few or many. A daily allowance was also granted when on journeys.

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for his expenses, e.g., horse & manjil hire.

This plan, for a time, seemed to be the only one possible to get our books circulated. But this was opened to serious objections & ~~not satisfactory~~, as there seemed to be no incentive or necessity <sup>thrown</sup> upon the colporteur, consequently, <sup>it was</sup> not satisfactory.

2 Another way was tried, by inducing Armenian merchants to take Septos, & keep them for sale in their stores or shops. We pd. no salary or expenses whatever, but allowed them a liberal commission from 25% to 50% of all their sales. This plan worked more satisfactorily, for a time, but still it was opened to this objection:— In all places where such arrangements were made, it wasascertained that intoxicating liquors, constituted a major part of the man's stock. It seemed rather inconsistent incongruous, to say the least, to see Septos, for sale on the same shelf, with Cognac & Champaign. The inconsistency was too glaring. The end did not justify the means, so this plan has been given up. I had in several places such arrangements but at present have no such arrangements.

We tried still another plan experiment, in placing copies of Septos, with certain preachers & teachers, allowing them a certain percent on all their sales. But we found the stock was not cared for as it shd be & the Septos were damaged, while the sales were not sufficient to compensate for this & other losses.

A fourth plan has been tried rather recently which has proved altogether the most satisfactory of any one. I have had it in mind for some time & talked it over with some of my more enterprising colporteurs. But they felt there was too much risk to run, & it was all on their side, so they did not accept it. However, I was driven to extremes on account of small sales & large expenses. The disparity was too great. I decided, therefore, that there had to be a change for the better, or else, I shd, for a time dismiss all my paid colptos, unless they were willing, at least, to try the experiment. I finally persuaded one or two finally to accept a smaller salary, but a larger commission.

The first man, I sent out, signed a contract to Recht for a year, he afterward returned & presented his report as follows,

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He sold in all 1821 vols. Septos. Valued 170<sup>rs.</sup>  
His salary & expenses & compeus amounted 276<sup>rs.</sup>  
So it cost on this plan 16<sup>rs.</sup> to sell 10ks of books.  
But the year before I sent this man, with  
a companion to the same place - for 6 mos. on the  
old plan - These 2 men only sold 23<sup>rs.</sup> worth  
of Septos, while their xpsns. were 105<sup>rs.</sup> bring-  
ing up the average of 46<sup>rs.</sup> to each 10ks. sales.  
So we see there is again a saving of 18 2/3% in xpsn.

& an approximate gain in sales of 270%.

Or looking at the subject from another side -

The one man on the new basis sold alone on  
an average of 6 vols. a day, while on the old plan  
the 2 men averaged less than 2 books each day.

The results show up most favorably from both  
stand points, i.e., of economy in expenses,  
as well as increase in circulation.

There is also another advantage in this plan.

It minimizes laziness, carelessness & in-  
difference and engenders enterprise, am-  
bition & faithfulness - The moral effect, too, upon  
the collector was quite apparent.

I have been working along these lines for  
some time, by way of experiment & proposal to con-  
tinue them still further.

5. There is still another plan which ought to be tried viz. To set apart, each year, one of the best graduates from each station, say, of Oromo, Tabriz and Teheran, for this particular work of colportage. I say best, so far as it is possible to embrace the following qualifications, piety, consecration, zeal, & scholarship. He shd also have a good degree of common sense. Of course, he should have been instructed, in his college or seminary course, for direct work for Moslem work. If there is no such dept. as yet, for such especial course, in our higher educational institutions I believe there should be. The time has arrived when there is an urgent demand for such a class of workers, just as there is for teaching, preaching & medical work. I am convinced that this dept. call it, if you please, "Colportage", has reached such a state of development, & importance, that it is no longer to be relegated to the rear as it has been up to recent date, but shd come to the front & occupy henceforth a prominent place in our thoughts & plans. One such especially trained man, could act in the double capacity as colporteur both for the mission and the Bible society, carrying with him both classes of books. In this way the expenses could

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be divided between the ~~two~~ Board & the Society - without any detriment, as I can see, to either, but rather a great help to each -

When this plan is carried out sincerely, then we shall see a greater efficiency & success in Bible distribution & sacred literature, (in putting this good seed on good ground where it will spring up & bear much fruit; & where it will not fall on stony ground or among thorns & prove unproductive, as has been the case in the past in so many instances, due to this very fact of poorly prepared, inefficient & even dishonest men.

The A.B.Soc. will cordially take up such prepared men, each year as suggested in this paper. As it requires time, & instruction given by the Agent or the Missionary who has supervision of this work in each station, to each candidate, even after he has finished his course of instruction in Colportage work. In this way year by year, men will be instructed both in the theory & practical experience of this work. And it will not be many years before we shall have well trained men working in harmony with the general plan of the work as a whole, in evangelizing & ~~making~~ discipling this whole land of Persia.

These are some of the suggestions which I venture to offer in answer to the practical question — How can Calportage work, be made more efficient & successful?

I sincerely hope that others present may by their remarks in the discussion, or suggestions given, assist in the solution of this most difficult problem -

It now only remains to gather up succinctly a few facts as to the results accomplished in the Bible work in the past 14 years, under the auspices of the Am. Bible Soc -

I trust we shall have also a report from the D. & F. B. Soc - our efficient co laborers in this blessed work in this land -

I herewith present  
A Tabular view of Bible distribution in Persia during the past 14 years - under my superintendence

Tabular View of Bible distribution in Persia for 14 yrs. 1880-1893.

Bibles	Books	Parts	Total	Value	10 yrs. average	men average	days	or average	Miles 10,000 - mos. 22
3600	14033	19389	312	3666	0 06	to 1890	25	62,050	" 44,000
408	1699	7366	4013	1,547	17	1890	17 (?)	5597	" 1200 1 3
370	1387	1293	2190	377	0 00	1891	25 (?)	3000	" 1100 1 3
13	1211	2767	339	0 00	1892	23	6335	" 2000	3½
10	9150	2673	5351	673	0 00	1893	16	5752	1400 1 3
5324	23482	26510	55321	3537	1 03		19	85314	16,000 2
				or				233½ yrs.	" " "
				\$12,765-00					

## Bible Work - methods & results -

Doubtless none of us will underrate the importance of the work of Bible distribution in Persia. We praise God for what has already been done - Thousands of Bibles - Testaments and portions have gone into the hands of the people and it is impossible to overestimate their power for good - It is quite possible that in the changes of events no other witness may be left in a part or even in the whole of Persia. But whatever changes may take place in the political world we know that God's Word will not return unto him void. Let in the light and the darkness will be dispelled -

All honor to the pioneers of this glorious work, especially the native brethren who have braved the summer's heat and the winter's cold, the abuse and fanaticism and even the beatings of Moslems and cold shoulder

of Jew and Christians, who ought to have greatly encouraged them, and yet they have gone back again and again to the scenes of former insult and contumely and found a better reception for themselves and God's Word every time. Some are still continuing this blessed work with marked enthusiasm and success.

But notwithstanding all that has been done and is being done it seems that there is room for improvement in principles and methods. We need more experienced and better trained men - Men more filled with faith and the Holy Ghost and hence more persevering and fearless - They ought to be better acquainted with the Bible and also the beliefs of the people and their spiritual needs. They ought to have the business tact which will enable them to sell God's Word & that love of the Word which will enable them to induce others to read and study its pages - They should

to early-wonners, with a consuming desire to save men. Then they will have to interest multitudes in the glorious truths of salvation. To this intent they must sit at the feet of the Biblical fishermen "that they too may become men-takers" as the Persian expresses it.

To the end that these men may obtain this necessary preparation and qualifications one of two things ought to be done. Either new workers should be sent along with experienced and tried men to act as companions and disciples. In connection with this plan these new recruits might be examined by the missionaries at the end of each trip after which a course of reading and study might be marked out for them to pursue during the intervals between trips so that each trip they may become more skillful in the use of the Word they present. Above all they should be helped to a fuller development

4.

of their spiritual characters - Growth  
in grace should be demanded from  
each and insisted on that they may  
preach by their lives as well as by  
their lips. They should exhibit the  
spirit of Christ as well as his word -  
Or else on the other hand if this  
plan is not found practicable let  
the missionaries at each station  
form classes for colporteurs and  
arrange to give them such instruc-  
tion as they need giving them a  
month or two for study between  
trips and continuing this instruc-  
tion until they are "through fu-  
nished" for their work.

The time has come when we cannot  
use men as teachers, preachers and  
doctors who have not been educated  
for their professions and I do not  
see how we can accept a lower stand-  
ard for colporteurs. Their work is  
quite as important as that of any  
others and ought to receive just as  
careful preparation. They will be

constantly meeting thoughtful in-  
quires and if they are able to give  
fair and intelligent answers to their  
questions they will thus be furnish-  
ing new purchasers for the scriptures.  
In most kinds of business one must  
not only supply the demand but  
to a certain extent create the demand.  
So also in selling the scriptures one  
can do much toward the creation  
of this demand. He can show up  
the wants and the merits of Gods  
Word in such a way as to create a  
desire to possess so valuable a pro-  
duction -

I should think that our Bible  
Society Agents in their tours to the  
different parts of their field can-  
not do better than form and in-  
struct such classes or at least  
see to it that they are formed and  
properly instructed. In this man-  
ner they could give an impetus to  
the Bible Work which would be far-  
reaching in its results. It might  
require some outlay of money to get

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this work started and the expense  
of these workers would be constantly  
increasing but there is little doubt  
in my mind that the good work  
would be thus sufficiently ad-  
vanced to warrant all this increased  
expense thereby incurred.

We all recognize the need of the  
men above described and the method  
described of obtaining them con do  
something towards preparing them  
but there is another method which  
has the highest sanction and it  
may be that we have too little re-  
sorted to it. I would recommend  
it to our most careful attention.  
"Pray ye therefore the Lord of the Har-  
vest that he would send laborers into  
his harvest." We ought to pray yet  
more earnestly that the young  
men coming forward in our  
schools would give serious and  
careful attention to the matter of cir-  
culating and proclaiming Gods  
Word to all Persia.

The thorough and extended labors of Dr. Bruce in preparing a more faithful rendering of the original texts of the Scriptures into the Puritan language deserves recognition in this connection. I have no hesitancy in saying that those laborious years contribute much toward the final form of this great work. Whatever omissions and changes we may desire we must acknowledge that as a whole his work is a decided advance on that of his predecessors.

The total distribution of Scriptures made by the two societies is as follows -

	Bibles.	Test.	Portions	Value
B. & F. P. Soc.				
A. M. B. Soc.				
Total.				

Respectfully Submitted,  
Jas. V. Banks,

#46.

## Bible work - its methods and results.

Soulless none of us will underestimate the importance of the work of Bible distribution in Persia. We praise God for what has been or been done - Thousands of Bibles, Testaments, and Portions have gone into the hands of the people and it is impossible to overestimate their value for good. It is quite possible that in the changes of events no other witness may be left in a part or even in the whole of Persia. But what the evenings may take place in the political world we know that God's Word will not return unto him void. Let in the light and the darkness will be dispelled.

All honor to the pioneers of this glorious work, especially the native brethren who ran round the Immense heat and the Wintry cold, the aires and fanaticism and even the beatings of soldiers and cold shoulder of Jew and Christian, who might have greatly encouraged them, and yet they have gone back again and again to the scenes of former insult and contempt and found a better reception. In thousands and thousands every time. Some are still continuing this blessed work with marked enthusiasm and success.

But notwithstanding all that has been done and is being done, it seems that there is room for improvement in principles and methods. We need more experienced and better trained men - men more filled with faith and the Holy Ghost and hence more surviving and fearless. They ought to be acquainted with Bible and also the ideas of the people and their spiritual needs. They ought to have the business tact which will enable them to tell God's word and that love of the Lord which will enable them to induce others to read and study its pages. They should be zealous workers with a consuming desire to save men. Then they will be sure to interest multitudes in the glorious truths of salvation. To this

intend they must sit at the feet of the native "fishermen" but they too may become "men-takers" in the vision expresses it.

5. The idea that these men may obtain the necessary preparation and qualifications one of two things must be done. Either new workers ought to be sent along with experienced & trained to act as companions and disciples - In connection with this plan these raw recruits might be examined by the missionaries at the end of each trip after which a course of reading and study might be marked out for them to pursue during the intervals between trips so that each trip the man would become more skillful in the use of the Word they preach. Or all they would be helped to a fuller development of their spiritual characters. Growth in grace should be demanded from each and insisted on that they may preach in their own as well as in their likes. They should exhibit the spirit & spirit as well as his Word. Or else on the other hand if the time is not found practicable let the missionaries at each station form classes for colporteurs and arrange to give them such instruction as they need, giving them a month or two for study between trips and continue this instruction until they are "thoroughly furnished" for their work.

The time has come when we cannot use men as teachers, preachers and doctors who have not been educated for their professions and I do not see now we can accept a lower standard for colporteurs. This work is quite as important as that of any others and ought to receive just as careful preparation. They will be constantly meeting thoughtful inquirers and if they are able to give fair and intelligent answers to their questions they will thus be furnishing new purchasers in the scriptures. In most kinds of minds one must not only supply the demand but to a certain extent create the demand. So also in reading the scriptures we can do much more the creation of this demand. He can show us the beauty and the merits of God's Word in such a way as to create a desire to possess it a valuable production.

I am inclined to think that no Bible Society agents in their course at the  
dissentient parts of their field cannot do better than form and in-  
struct such classes or at least see to it that they are informed and  
properly instructed. In this manner they come off in an imbecile  
at the Bible work which would be far reaching in its results.  
It might require some outlay of money to get this work started  
and the expense of these workers would be constantly increasing but  
there is little doubt in my mind that the good work would in time in-  
sufficiently advanced to warrant all this increased expense thereby incuring.

We all recognize the need of the men above described and  
this method of obtaining them can do much toward preparing them.  
But there is another method which has the highest sanction and it  
may be that we have resorted to it too little. I would recommend  
it to you most cordially attention. Pray ye therefore the Lord of the  
Harvest that he would send labourers into his harvest. We ought to pray  
yet more earnestly that the young men among forward in our  
schools would give serious and careful attention to the matter of cir-  
culating and maintaining Bibles and in all Persia.

The thorough and extended labors of Dr Bruce in preparing  
a more faithful rendering of the original texts of the Scriptures  
into the Persian language deserves recognition in this connection.  
I am no authority in saying that these labors years con-  
tribute much toward the final form of this great work. Whatever  
omissions and changes we may claim we must admit that  
as a whole his work is a decided advance on that of his  
predecessors -

Respectfully submitted -

Jas. W. Hawkes -

Read at the Conference of 1894.

RECEIVED

JUN 17 1897

DR. BROWN.

## Some Questions of Higher Education.

It is my hope in the following paper, to raise, and in some measure to discuss, certain questions connected with the problem of Higher Education in our Mission Work, without attempting to treat the subject as a whole or any part of it exhaustively.

Circumstances have forced me to reflect on this problem not a little during the past two years, and I have found that many questions have arisen which to my mind have been puzzling and remain unsolved. I write, therefore, in the hope of getting light, and I suggest answers some of which are to me far from certain.

### I. The Aim of Higher Education.

This certainly must be fundamental to all work, and yet I venture to affirm that within our mission, replies would be given, differing much from each other, and I doubt whether many of us have a clear idea of the aim. Perhaps we can first determine what it is not.

It is not merely the diffusion of intelligence and civilization. Every branch of work must have a direct and vital connection with the establishment of Christ's Kingdom. Yet it would be too narrow a definition to say that ~~the~~ aim is exclusively that of raising up those who will work under Mission direction. It would be equally misleading to define our Educational Institutions as converting agencies. Both these aims must be included, but neither is, perhaps, primary. It has seemed to me that the main purpose in missionary education should be to raise up Christain leaders, men and women who will mould and guide their age, rise above circumstances and create for themselves a Christain environment, or failing that, hold fast to principle and truth. Such a definition is capable of wide application and suggestive of the essentials of success. It implies the cultivation of manhood and womanhood, not the acquisition of certain "accomplishments". It implies such character and attainments as to stand above the people and yet such adaptation as not to stand apart from them. It implies such loyalty to Christ and possession by Him, that the influence will be for Christ, not neutral nor antagonistic. Such an ideal is broad enough to justify a varied and ample work, yet high enough to rule out what is trivial or outside the proper aim. Success is not determined by the number of our pupils, by the attainments, intellectual or even spiritual, of our graduates; by their complete submission to our plans or cooperation with our efforts, or by the station of life they occupy. It is determined by the influence they have in after years on others and on their efficiency in doing God's work.

### 2. The work of the Missionary.

It is not his nor her place to do what others can do, unless something higher results than merely work done. If doing drudgery, whether it be in the schoolroom, kitchen, or elsewhere, be the best means of teaching faithfulness or any other essential element of character, or of inspiring subordinate teachers to set forth a worthy example; it is justified and sanctified by that end: otherwise it is a misdirection of energy. Ought not all of us who are engaged in thus work make a study of it more than we do, and be acquainted more than some of us do, for we are

2.

with the principles of pedagogy and current discussions of the theory of education? Ought we not also to know as thoroughly as may be, the people for whom we work, their history, literature, and customs? This requires time and also, to a certain extent, freedom from other work, to enable one to take time. In short, would it not be wise to devote ourselves more entirely to this work?

I remember reading that President Garfield once said that his ideal of a college was a log with President Mark Hopkins at one end and himself at the other. In other words, the main element was the personal—the teacher, not the equipment. The reminiscences in which our older graduates indulge, illustrate the same truth. Inscribed indelibly in their hearts is the personality of Mr. Stoddard, and yet more deeply, of Miss Fiske. The deepest impression is the personal, and that is deepest and best in proportion as Christ lives in us. If this be true, one lesson is that we must have personal contact with the pupils, especially spiritual contact. It is wise I believe on this account, to have to do with the lower as well as the higher classes, and to teach some lessons, if need be, for this purpose.

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### 3. The Native Teachers.

What has been said of the missionary applies to the native teachers, and hence, ~~somewhat~~ least, should be of such character and age as to influence pupils by the force of their personality. It is a mistake to judge usefulness merely by ability to teach, though that quality is indispensable. A certain degree of responsibility, permanency, and independence in some of the teachers in our schools is, I think, necessary to their highest usefulness; and this is generally granted. How to combine with this an efficient superintendence and unity is a rather difficult question. In our boys' schools there seems to be a place for a few teachers of American education,—at least the two teachers who have studied in America are highly useful, and have gained what perhaps they would not otherwise have acquired.

### 4. How shall we get pupils?

An easy solution(if funds allow) is to cheapen education. Make it cheap enough and pupils will flock. But this is as bad as it is easy. It is folly to bribe scholars and then expect them to be honest and manly. The attractive power must be a higher one than cheapness. We must make our education desirable, and to be desirable it must be carefully adjusted to the needs of the people. I believe our greatest need today is just this,—to so adjust the course of study of our boys' schools, as to lead to some means of livelihood. Just how to do this is not clear, but we must be ready to modify our plans and to learn from experience. If our schools be properly adapted to the needs, I believe we can have all the pupils we want without cheapening education. Is there no way by which we might attract Moslem youth as it is done in Teheran?

### Industrial Training

Industrial education may be viewed in any of three aspects. (a) As an integral part of the educational curriculum, training the hand and eye and through them impressing certain mental and moral traits.

In this aspect it is taking a place in the common schools of Europe and America. (b). As technical education, training artisans. (c). As a method of self help. This last is the form it has taken in missionary schools at Marsovan, Samokov and elsewhere. Probably we should keep all three in mind in our work and follow no one exclusively. So far except what has been done in outdoor work, the third has been neglected at least in Oroomiah; but I am inclined to believe that it is the most important and, if developed, will result in the best growth of the work.

It is necessary to make industrial education an integral part of our college work and not as heretofore to separate it as an Industrial Department alongside the College. This separation has been, I believe, a cause of the comparative failure of this work heretofore, and unless it be remedied success is not likely to follow in the future. We might almost as well establish a separate school of languages as a separate Industrial Department, unless we expect the latter to result entirely in training apprentices. I do not say this to criticize and in fact any lack of co-operation has been on the side of the College as well as the Industrial work. It does not follow that an Industrial Missionary is not needed, nor that such a missionary must be subject to the Missionary Superintendent of the College, any more than that ladies associated in school work are so related. There must be either a single or joint, not a double, control and responsibility.

#### 6. How can the spiritual interests be best conserved?

To bring young people, especially Nestorians, to a profession of ~~the~~ faith in Christ and to membership in the Church is not difficult. The difficulty is to secure a sincere confession. As compared with American youth, there must be far greater caution to avoid hypocrisy and unconscious insincerity. Hence too much pressure must be avoided. On the other hand, the fact that the people are emotional makes it probable that a normal religious experience will be more emotional than with us and that appeals may properly be made to the emotions. The School is a good evangelistic field and special efforts and prayers to bring revivals of religion have their proper place. Would that we might attract to our schools more who are outside the regular influences of our work, outside even the Christian religion, and win them to Christ.

Doubtless the peculiar sphere of Christian work in the school is spiritual nurture. Bible instruction is fundamental and personal influence is indispensable. What a depth of meaning in Christ's words "Follow me", implying the freedom of following and not the compulsion of drawing, the attraction of personal love and not the force of command, the gradual education of discipleship and not ~~the~~ caricaturing imitation.

7. What should be done for the education of Armenians in Droomish?

This is an old question which was discussed thirty five years ago. The ~~rep~~<sup>rep</sup> then was that Armenians and Nestorians could not be educated together. The reply was we believe fallacious, though the difficulties are not insignificant. Of late years a number of Armenian youth have been educated in the Takiy schools. However beneficial the education may have been to the individual pupils, the result to our work here has been very meager. Their residence in Takiy seems to have alienated the scholars from the church and mission work here and to have imbued them with nationalistic ideas which are not nearly as prevalent here as there.

There is in the Droomish field an Armenian population of 700 to 1000 houses, probably the most accessible body of Armenians within the limits of our Mission. They have not yet established schools of their own. Probably a serious attempt on our part to establish village schools will incite the people to activity and possibly our ~~efforts~~<sup>effort</sup> will be rendered unnecessary, but the effort ought to be made. Our boarding schools ought easily to maintain their lead with <sup>our</sup> equipment and prestige in order to recruit Armenian pupils into the College and Fisher Seminary only the outlay required will

be a competent Armenian teacher in each institution and probably some aid to six to nearly pupils. In the College very likely Russian and Armenian teaching could be combined. In view of the accessibility and numbers of the Armenian population in our field it does not seem just to subordinate their needs to the Takiy work, especially in view of the small outlay required, unless it be clear that some great end would be gained.

Good reasons might be given for concentrating our institutions for <sup>the</sup> higher education of ~~too~~ young men in Droomish, especially in view of the great need for economy ~~to do the work~~ with the ~~present~~ present and probable future ~~struc~~chment of estimates. Certainly neither the Takiy nor the Droomish school can be much curtailed without fatal injury. If both <sup>schools</sup> can be supported, then there is no call for raising the question; but rather than see both crippled, I for one should assurredly ask consideration for it.

8. Should we seek endowments?

For female education, I think not, because the cost is more moderated and the women in America are especially ready to support women's work. For the endowment of male education more is to be said.

On the one hand, a steady income and continuity in work are very necessary and cannot be guaranteed by the Board. Moreover it would seem that a certain amount of giving could be directed to permanent endowment which would not be available for the Board's expenses; but of this I have no right to speak positively. On the other hand, a donor to an endowment would naturally expect a permanency of investment, which political conditions make extremely doubtful. Perhaps this difficulty could be overcome, and at all events the matter may be worthy of thought.

In closing let me repeat that this paper is professedly fragmentary and at most can hope to be merely suggestive. Our great need is to trust the Spirit for guidance. ~~Prayer more than counsel~~ will solve/\* these questions, and so may our prayers be united in petitioning God to guide us in "discipling" the nations according to our Master's last command.

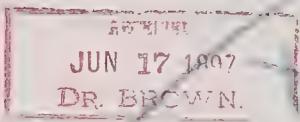
Respectfully submitted,

Sept. 14, 1896 -

N. C. Shad -

Paper D.

of from Education.



Graduates from the Commercial  
Course of the Boys' School  
in Teheran.

Number of classes graduated	5
-----------------------------	---

Number of graduates:

Jews	5
Armenians	21
Americans	1
Total	27

Members of the Protestant Church:-

Jews	3
Armenians	5
Americans	1
Total	9

lived:

Armenia

1

### Present Employment.

Just finishing a course of medicine  
with the Missionary physicians  
of Teheran  
Armenia

2

Studying dentistry in France  
Armenia

1

Taking a post-graduate course in  
the school, and expecting next year  
to begin the study of medicine:-

Jew

2

Armenia

1

Total 3

Studying medicine and theology in  
England

Jew

1

Teachers:	
Jews	1
Armenians	3
Total	4

in the Imperial Bank:	
Armenians	4

Merchants	
Armenians	2

Engaged in other trades in Teheran	
Armenians	4

Studying in St. Etchmiadzin	
Armenians	7

Graduates of 1896 without em- ployment, so far as known	
Jew	1
Armenian	1
Total	2

One in secret service.

Paper 8.

Appendix - A

A. Reply to suggestions as to Methods

of Securing Self-Support.

Oroomati Station

It is with reluctance that we formulate any reply other than assent to the suggestions made by a committee of such high authority, with so evident zeal for the cause of missions, - so wide an outlook and so intimate an acquaintance with the mat work. Our reluttance is shown by the call to express an opinion as well as by two general considerations.

With an hearty sympathy with the desire to cultivate in the native churches, to the highest possible degree, the grace of giving and to make the church in each village, city and land by its example, teaching and gifts a ~~son~~ perennial source of blessing to the multitudes in darkness. It ~~should~~ be <sup>shall</sup> a recurrent to our trust, it ~~we~~ <sup>shall</sup> for a long moment in our councils or even ~~ever~~ we forget this ~~for~~ fixed purpose.

(2). At the same time, it seems to us that in this problem of self-support, we have no clear and direct direction in the scriptures, and that we must rely largely on the teachings of experience. Hence the question is one of policy rather than principle. From this it follows that there is room for large difference of opinion and, what is more important, that both the degree of insistence on self-support and the means to that end must be modified by circumstances.

\* Note - The title of a paper sent out by the Conference Committee of Friends & Representatives of Foreign Missions, <sup>at</sup> General Assembly.

It seems extremely unlikely that any fixed ~~and~~<sup>and</sup> general rules,  
~~as far as possible,~~ can in view of the exceedingly diverse  
conditions obtaining in different mission fields, that  
any fixed set of rules such as these proposed can  
ever be generally applied.

- I. — It may be best, I think, to consider briefly some of the circumstances which affect the situation in our field.
1. The immediate aim of our work here ~~can~~ <sup>need</sup> be less distinctly the conversion & a set supporting church than in other fields. We are working among certain Christian nationalities in order to bring them to the knowledge and practice of the true gospel, not only for their own sake but for that of the vastly larger non-Christian population among whom they live. Originally it was hoped to accomplish this result through the ancient structure of tribe, brotherhood and the influence of the ~~missionary~~ <sup>work</sup> on those old churches is still an important unit in the missionary work. Experience has led us to organize and train a separate church, which we endeavor to make self-sustaining. This church lives not <sup>only</sup> for the present but <sup>also for</sup> the future and is ~~gathered~~ <sup>gathered</sup> under God for believe that we are training ~~the~~ coming generation in an army which shall be a ~~the~~ <sup>a</sup> weapon of all forces against the

the power of Islam. Even if that church cannot now be made self-sustaining (and we are forced to doubt its possibility), its maintenance is justified by that culture which is no less assumed to us to be lying beyond the range of human vision. We are holding ~~points~~ strategic vantage-points in the enemy's country, and we do not believe that the <sup>present</sup> accomplishment of self-support is indispensable to the success of our work; for it is a wonderful thing merely to keep alive pure Christianity in a Muslim land, and no one can exaggerate the gain to Christ ~~when~~ if we only hold the ground steadily gained.

2. The condition of the Christian population here presents unusual difficulties.

- a. The Church under Mohammedan dominion is persecuted, the Church in exile. Christians are by their very name subject to political disabilities. A large part of our field is the territory of the cruelly persecuting Turkish Government, in the mark of which also to the uncompromising tolerant rule of the Siahs. The most disastrous effect is moral not material and the <sup>in</sup> the <sup>past</sup> becomes more galling as men rise in influence. Centuries of servitude and oppression have made men <sup>in</sup> <sup>the past</sup> envious, <sup>in</sup> <sup>the past</sup> deceitful and hardened; and so <sup>in</sup> <sup>the past</sup> ignorance and persecution <sup>in</sup> <sup>the past</sup> <sup>in</sup> <sup>the past</sup> strong men

faith and distract their minds from their work.

b. In ecclesiastical as well as political bodies finding its own bishops. Any plan of evangelization similar to that of Dr. Nevin makes self support possible by simplifying to the last degree the church organization. That is possible when the church is built on new foundations - when we build on old foundations the popular mind is steeped in ecclesiasticism, and it seems impossible to reduce & retain simplicity in organization without reducing counter to popular suspicion and conviction so as to seriously hamper our work.

c. Another difficulty arises from the distribution of population. The Nestorian population is scattered in the Persian field in communities varying in size from 3's houses to 5's in some mountain districts <sup>and the Persian field</sup> in Turkey the communities are larger; while the Immigrants in the field of Armenian station are distributed much as the Nestorians, but in the Talysh field in somewhat larger communities. The Nestorians in Persia some 15 years ago under the leadership of their Rev. Dr. Cudd were divided into parishes of not less than 100 houses, including not only Nestorians but all Christians. The hope was that each parish might ultimately contain

self-supporting Church; but the hope journal too  
examines, in part, because the ~~advice~~ errors of the  
Anglican mission have drawn churchmen more  
tightily and so the old Nestorianism has become  
less common. What are we to do? Must we  
neglect all but the larger communities? The small  
ones are inclined to most needs and in some  
of them inclined to constraint rather than  
freedom. This does not seem to be the spirit  
of St Paul. He did not write and write and sought  
in one lost sheep. We long and pray for freedom  
when the field of each labourer will be increased  
ten fold or a hundred fold. We must then be  
ready to change our methods ~~to~~<sup>and make an</sup> approach and  
general relevance.

a. d. The field is still further circumscribed by other Missions.  
We are not alone in the ~~the~~ work. Roman Catholicism  
and the Arch-bishop of Canterbury's Mission are our  
nivals. The work is a painful one to use, but  
it is simple truth. Would that this vision might  
be removed but it seems hopeless.

3. Our Previous Missionary policy must influence our  
present action. This is recognized in "Notes  
on India" the "Sugestions" and in our  
introduction only a mere point. Rightly or wrongly

a native ministry has been ~~used~~<sup>placed</sup> up, dependent  
for livelihood on the Gospel work. The work done  
in the past is due in large measure to their efforts.  
As a class they have won for their Church an  
honored name; they have wise lives & higher moral  
and spiritual attainments than those around them, and can  
come to bear real labor to day. With few  
exceptions, their salaries are such that they  
must be sick out by other earnings; they are  
emptied for other labor; they have not amassed  
any, and if dismissed from service, want  
stands them and their families in the face. If it  
be said, that they should look to the Native Church  
for support, many labor where there is no native  
evangelical church. Is it right, is it Christian,  
to desert these fellow laborers in the Master's  
service?

4. The uncertainty in the political future requires  
caution. Humanity fearing, or must expect  
a shock, where a train of blood, from the  
malition of sinners. To withstand that shock  
the Church must be strong and self-reliant,  
grounded in the truth. Possibly a church  
provided after the <sup>more important than</sup> suggestions would be other  
wise to bear the shock, but ~~such~~ <sup>more</sup> radical;

organization or even <sup>their</sup> ~~their~~ ability in giving, is a clear and strong apprehension of the result. How can this be gained speedily without an adequately trained and well superintended corps of workers? We are convinced that no storm can sweep away the foundations already laid and that the work done will stand the test. However that may be, would it be wise at this time to jeopardize the results already gained by a radical change of policy? History is making rapidly and ~~now~~ no one knows now imminent the impending political changes may be, & and now is the time for strengthening the ~~types that~~ <sup>self-sustaining</sup> organization and membership ~~standby~~ of the church. If it be said that a church with a simple organization ~~and~~ is demanded for such a time, the reply is that disorganization would be fatal and change in policy must be gradual to avoid confusion.

5. 5- Education should not be limited to ~~by the power or~~  
~~willingness of the people to support it.~~ The question of Education is not ~~touched on~~ in the "suggestions"; it is so closely related <sup>to the subject</sup> that a few words are in place. A certain degree of insistence on self-support is necessary to arouse such an interest in education as is essential to efficiency. An absolutely com-

education is ~~more~~ inefficient. At the same time education is no where entirely supported by the pupils, state or by voluntary church contributions. State support, this aid or charitable assistance ~~is~~ <sup>is</sup> everywhere even in wealthy and enlightened countries, the basis of education. In Persia there is no state aid to education and surely we cannot expect here a support by the pupils or <sup>by</sup> the church attained to no where else. However not to educate is suicidal and ~~not~~ to <sup>neglect</sup> ~~influence~~ the rising generation will bear bitter fruit in after. It ~~must~~ <sup>is</sup> expected we must assist to continue our aid to education until some other organization take our place.

- II III. The preceding remarks will serve to indicate our point of view and position for a due consideration of the proposed rules.
1. Little need be said as to the general plan proposed in Paragraphs 1-4, except to indicate what is being done. A station committee <sup>in self-support</sup> of three native and three missionary workers was formed last year and a systematic violation of the churches was undertaken and will be maintained. The current year will show, it is believed, an advance of about ~~one~~ in contributions to

~~self~~-Church support. By systematic work it is hoped to increase steadily the church gifts, though ~~not~~ we cannot anticipate that the increase of this year will be greater soon and or that the rate of increase will remain constant. It must be remembered that ~~comes~~ to all works of benevolence fall below the truth. The contributions to schools, <sup>fuel</sup> and to some extent to the Church, in ~~full~~, repairs etc. cannot be accurately calculated and are not usually included, while the charitable gifts to the poor especially in food ~~can~~ more be reported. Give him a "beggar away" without giving him bread and yet such contributions ~~comes~~ can of course impossible of record.

Preachers have been stations ~~and~~ as stated above, the effort now being to reduce somewhat their number and to enlarge their banishes in the hope of making self-support more possible. Each preacher strives to gather a church which has its stated meetings and is represented in Annual, Wesleyan and Evangelical meetings. This system is radically different from that proposed in that the preacher has ~~preceded~~ the Church and not grown out of it.

## 2. 2. Remarks on "Rules" proposed.

- (1) (ii) We should not be able to approve this rule, believing that no fixed proportion is practicable, and that there are places where a preacher should be stationed for ~~the sake~~ of his influence on Moors, even if the prospect of self-support is for the present nil. (C. above II. 2.c).
- (2) (2) In Committee at Hanover two years ago we proposed substantially this scheme, but ~~consideration~~ has compelled us to doubt its practicability. In most places a prophetic foresight would be needed to suppose a fixed rate of income - on a congregation. Such a rate, once fixed, might be an obstacle, while ~~the~~ suspension or rule is always to be regretted. When a church is approaching self-support, perhaps such a method might be tried with advantage.
- (3) (3) This rule would we think require modification, ~~so as~~ in order to protect the preacher from loss amidst loss. For example business depression, scarcity or high prices ~~would~~ might bear hard on him by reducing his salary while no fault lay with him or his people. ~~The poor man~~ ~~might~~ ~~lose~~ ~~more~~ ~~than~~ ~~no~~ ~~less~~ ~~commone~~ It would also put it in the power of disaffected persons to decrease the pastor's salary by withdrawing their contributions. It seems to us that such reduction or suspension

- 5
- of aid might better be made to you (S. I.), than  
the year in which the people fail to pay their portion.  
The theory moreover that ~~men~~ is an ~~male~~ ~~organiza-~~  
~~tion~~, not the ~~man~~ ~~man~~, is theoretically correct; but the  
practical difficulties are such as to make it  
usually inapplicable. It requires a degree of  
business management and strict honesty not often  
found except in <sup>our</sup> ~~our~~ ~~our~~ long trained churches.
1. If ~~seems to us~~ (S.). This rule is practically in force,  
the Native Evangelistic Bond and the Station together  
deciding the amount to be expected of the people.
2. In our field the exception would far exceed the  
rule, or the work would be suddenly contracted to  
small dimensions. The Turkish portion of our field is  
in a state of such civil disorder that it cannot be  
fairly considered. The Persian portion has about  
<sup>settled</sup> fifty preachers, ~~to~~ four of them an over self  
supporting church, six receive half ~~their~~ or  
more <sup>of</sup> their salary from the people. A few  
other churches will we hope, soon pay one  
of the salaries, but certainly <sup>over</sup> two thirds of  
the preachers would be dismissed or counted  
as 'exceptions'. (Cf. II. 2. b.c.d. 3). In the Tabriz field  
very ~~church~~ would remain only by 'exception',  
while in Persia not over two or three could be main-

under the rule. Have we, our sons and successors,  
and the Board to whom every detail has been reported,  
arrived so greatly as this would imply? (R.B. It is  
assumed that Mr. S. intended to cover all cases not  
conforming to rule 1.)

We have frankly stated the difficulties that  
exist us in our attempts to strengthen the Church  
of Christ in Persia, and the reasons which in  
our judgment make it impossible to apply the  
proposed rules. We are aware of the <sup>grave</sup> evils resulting  
from the unwise use of funds, though evils are  
not infrequently resorted to that cause which rather  
arise from other and anterior causes. From the  
worst of these evils, we believe our work to be  
free, though the difficulties & wise adminis-  
tration are constant and the temptation  
to most material rather than spiritual forces  
is never absent. Often times we are saved <sup>from despair</sup>,  
only by the thought that God overrules even our  
mistakes to his glory and the advancement  
of his kingdom.

Zioniah, Persia

July 25, 1876.

Peculiarly submitted,

In behalf of the Station,

H. L. Shedd.

~~Grafton Avenue~~

Grafton Street

## Salmas Station.

- A. The Field is bounded on the West by Turkey, on the North by Russia, on the East by a line drawn from Julfa to Lake Urooniah, and on the South by the mountains which extend from the North western end of the lake to the Kurdistan range. It contains nearly ten thousand square miles of territory.
- B. The Inhabitants consist of upwards of 100 thousand Moleskis, 8,000 Armenians, 3,000 Chaldean Nestorians, and 7~~50~~ Jews. The Chaldeans, the Jews, & 600 of the Armenians reside on the comparatively small plain of Salmas. <sup>which</sup> This furnishes ~~in a~~ a small district <sup>the</sup> the largest, Urooniah, excepted; 1

There is an accessible, largely agricultural population of non-Moslem races whose towns & villages lie within short distances of each other. This makes Salmas an excellent centre for a Mission Station.

The Moslems, also, are more easily reached than is the case in most other regions of Azerbaijan.

C. Salmas was an out-station of the Groomiah-Tabriz field for about forty years. During this period evangelistic & more or less of educational work was carried on in Salmas, & in later years on the Khoi plain, also.

Rev J. H. Shedd & family resided a year in the Old City. Other missionaries each year did some touring in the field, & I am informed that <sup>quit a number of</sup> ~~some~~ souls

were saved. But only four such were to be found when the Station was established.

The cause of this failure to establish a strong evangelical church was owing largely to the strong papal Mission & its overpowering influence, & to the necessarily inadequate superintendance of our own missionaries from Dromore & Cabry. But frequent quarrels & unfaithfulness among the helpers, also, did much to make their work unfruitful.

Q. The Station was established to remedy these evils, & so bring a strong evangelical influence to bear directly on the people.

a) Sketch of the missionaries, & their Work:

In the fall of 1884, the Rev. J. H. Shedd, ~~C.R.~~, & family having volunteered to spend the winter in

(2)

Salmas removed to the village of  
Qala. Miss C. O. Van Duzer of Eszernon  
having been transferred to the  
West Persia Mission, & assigned to  
Salmas joined the Shedd's & opened  
a girls school.

Soon after the return of the Shedd's  
to Arzumian, in the spring of 1883,  
Mr. Wright of Tabriz removed to  
Salmas. It had previously been  
decided that Haftevar, the  
largest & most influential Ar-  
menian town on the plain should  
be the place to locate the Station.

The Mission with this in view  
had rented a house a year & a half  
previously. But such was the opposi-  
tion of the Armenians & of the  
local authorities that up to that time  
it had been impossible to get actual  
possession of it.

The question as to our right to hold the house was finally carried up to Teheran & Minister Benjamin, through an audience with the Shah, succeeded in having strong orders sent to the Azibijan authorities stating that we had the right to rent said property & must be unmolested in the occupation of it.

This decision was most opportune. It established our right to hold this property just at the time we were ready to move into it. The Amiri Nizam, governor of the province of Azibijan in person, gave the word to Mr Wright as they accidentally met on the Tabriz-Salmas road as he was moving to Salmas, & told him to have no fears about molestation.

The order established our right to  
rent any where where persons were  
found willing to rent to us.  
The evil intended by our opponents  
was thus overruled for good by  
the in the good providence of our God.

The decision in our favor broke  
the opposition as nothing else  
could have done.

Mr Wright was married in  
the fall of 1885. In the fall of  
1886 the Station circle was still fur-  
ther enlarged by the arrival of Rev.  
F. G. Coan & wife from the United  
States. But Broomeia Station being  
short of men, in less than a year  
after their arrival, they were called to  
that Station. Their place was filled,  
in the fall of 1887, by the arrival of  
Rev. J. C. Meeklin & wife. With them  
came Miss Emma Roberts, as an

(2)

associate for Miss Van Ozyer. Poor health compelled her, after a short term of service, to return to America.

Mr Wright & family visited U.S.A. on furlough in 1888, after the completion of two years of service in the Tabriz & Balmas fields.

Returning in 1889, there being no house in Haftavan, he took up his residence in the old house built by Dr Shedd. It was there that, in the spring of 1890, Mrs Wright, for her faithfulness as a witness against sin, was like John the Baptist, slain, & received the martyr's crown.

The first edition of the English New Testament being nearly exhausted the British & Foreign Bible Society requested the Mission to allow Mr Wright to ~~not~~ co-operate with their committee in

the preparation of the manuscript for the second edition. This being done, the same society requested that he read the two last proofs & act as the chief editor in its publication.

This consumed a little over a year of his time on the field. The rest of the work of ~~publication~~<sup>editing</sup> was done while in the United States & on the return journey ~~in 1878~~ in the fall of 1879.

In the mean time the Mechanics and Miss C. R. Van Duzee held the fort in Salmar, & the evangelistic & educational work steadily advanced. Miss Annie G. Dale of Picher, and Miss Jewett & Mr Bradford of Fabrig came to the help of Miss Van Duzee for longer or shorter periods, & did good work.

Miss Jennie F. McLean came to  
Salmar in the same party as Mr.  
Wright & family did, & has had charge  
of the Women's work during Miss  
C. O. Van Duzee's much deserved  
leave of absence in the U. S. A.

b) A Sketch of the Helpers & their work,  
if given in detail, would lengthen this  
paper beyond its proper bounds.

It seems best, therefore, to make  
the statements general, & show the  
development of the work in the  
ten years since the Sta. was estab-  
lished, by some comparative  
statistics, at the same time remem-  
bering that much of the progress is  
due to their faithfulness in the work  
<sup>harmonious</sup> & cooperation with the missionaries.

In 1884 there were 7 church members  
in the field. Between that date & 1894  
there were added on profession of

faith thirty five persons, twenty nine of whom lived on the Sabzeh plain & six on that of Khol.

Of the above number, 31 are still in good & regular standing, 2 have died, (one of these, Mirza Ibrahim, a martyr's death), and 2 have been dropped from the roll.

Twenty two persons, also, have been received from the sister churches in Grozniah & Tabriz. So that the total living membership is now fifty ~~four~~ three.

This is an increase, in the decade past, of 600 fold in confessors of the faith & of 700 fold in members. The contributions toward the church which ten years ago was nothing now average five kranes (50cts) per member. One third of the pastor's salary is now raised on the field. We

hope the church will be self-supporting before another decade passes.

In 1884 there were 2 preachers & one teacher. The attendance on preaching services was about 80, & on the school, thirty five.

This year six preachers proclaim the word to 250 souls each Sabbath, & the 9 schools (7 for boys - 2 for girls) had 250 scholars.

Respectfully submitted  
John A. Wright.

Sept. 12<sup>th</sup> 1894.

#4

#4

History of Loring Station  
written by Henry F. and wife after  
the Homeless Conference.

It is impossible to give a proper history  
of twenty-one years in one half hour.  
Let me only tell a mere synopsis.

Oct-1st-1843 is the date of my occupancy  
of Loring as a Mission Station. The first  
missionaries here were Revd. Mrs. P. J. C. Atchorn  
and Miss Mary Fawcett. Revd. G. H. Loring  
soon became a spiritual part of the first  
winter society no. Previous preparations  
for this occupancy were interesting, but  
we can more briefly give them & passing  
on to the birth of the mission.

Board & spartizane were due & credit from  
1833 & 1842 before I established a school and  
began evangelistic work for Indians. He gave  
it up in despair, having come to the conclusion  
that Indianism is a masterpiece of foolishness  
and power, and at the same time a hellionless lot,  
not easier of conversion than hell. He also  
wrote "Bible reading to the Indians is  
most easily accomplished before it reaches the cold".  
No education is worse than the Indians. His  
pronounced theory of Great education  
left for the Indians very little.

Dr Benj' Liharee, with his family spent six months in this city during his sojourn in 1863 & holding stated preaching services, which were attended by Armenians, Greeks, and even Moslems. Rev. Simeon A. Black's first journey was to Tiberiz, and the first sermon he ever preached there drew an audience of thirty-five persons. In 1864, by the sealing of Rev. Eshoo there, Tiberiz was taken possession of as an outstation by the Coochiali Mission.

In the first Sabbath of Oct. 1863 a preaching service was held in a room of the house rented for the residence of the said missionaries. There were present - thirty persons, of whom seven were Moslems. On the second Sabbath there were forty present, of whom four were Moslems. Preaching was begun in Turkish, partly because this was the only language either missionaries or helpers could use, and largely with the hope of reaching the peasants, who then seemed very accessible. These preaching services on the Sabbath in Turkish have been continued ever since. A weekly day prayer meeting was also begun, which has also been continued all the years. Other services were begun and carried on at different times and places as the need arose -

P. 24. Wainwrigts' Works by Mary Jewell  
read at the Conference at Glendale.

Oh wretched Perdita! How hard is her lot! See her in the Harem in a city-palace, perhaps dressed in velvet and decked in jewels. What is she but a slave, whose desire is unto her husband who rules over her with a rod of iron? It has thoughts like those of training the children whom God has given her for a life of useful work at the glory of God. What pure and exalted motives has she in the ordering of her own life - what mental training - what heart - course or aim, what preparation for eternity? None whatever - every day my sister, my poor blind sister! Perhaps she is a village woman, the one, nine degraded, barefooted, lies - with face covered - body noisy, dirty, - yet arraigned, utterly despised! Is that very sight? Is that woman? Or perhaps she belongs to the middle class and lives neither in palace or hovel. What better is her condition? a little cleaner, a little more freedom and respect; perhaps loved son, but she's alone,

Degradation lost eternally lost. —  
 Perhaps she is not a Mohammedan  
 but — she herself a Christian. Again  
 who better is we consider? while  
 she remains so profoundly super-  
 ious. Trusting to onward & to an  
 eternities; knowing nothing of her  
 own birth nor her Christianity is she  
 not just as surely on the downward road  
 to destruction? God has sent us to this  
 land to save our poor sisters. What shall  
 we do? How shall we work? vastly  
 superior as we are in training mental  
 moral and physical, it is difficult  
 to bridge the chasm between us. So we  
 are often lacking in sympathy, be-  
 cause we do not understand her  
 feelings. And we look upon us as  
 of another race of beings whose  
 religion is well enough for us, but  
 was never meant for her.

Visiting the Mohammedan women  
 in the bazaar, I have found that the  
 rest of the missionary lady was a bright  
 picture memoir of her life, a refreshing  
 rest from the outside world. They  
 are so like children, and they are not  
 lacking in curiosity. So they ask many

questions, about our life, our customs,  
our friends, our dress, the land we came  
from &c &c. When they ask about our  
country what an opportunity is it  
till them of the better land. When  
they express their wonder that we have  
left our beautiful homes and our loved  
ones there, and want to know if we have  
come to learn a new language or a  
better religion, or are we laying up  
merit; then we can tell them of the love  
of Christ constraining, how loving Him  
we have come to tell them of Him. and  
how He loves them too, and left His  
glorious home above to suffer and die  
in order that He might save them. They  
often reply, Oh yes we love Jesus too. He was  
a very good man and a prophet. Then  
we reply, Yes indeed, he was a good man  
and a prophet, but he was more than a  
prophet. He is the Saviour. But they say  
He is your Saviour, and that America is ours.  
Then we tell them the old, old story of  
Jesus the only Saviour, of His wondrous  
birth and his poor life on earth, his works  
and his teachings, his death and resurrection,  
and how he is now the living God and our  
and their Saviour and Intercessor. Sometimes

they will be perfectly silent and <sup>the</sup> sing  
to listen at all make many interruptions.  
Some times they will appear and discuss  
and accuse us of speaking blasphemy,  
and sometimes they exclaim, "It has good  
words, tell us more." Then we tell them  
the story simply as to a little child over and  
again. We may speak plainly to them  
of their sins. They are always ready to  
acknowledge that they are great sinners,  
often saying, "What shall we do, we don't  
know any better," & "We are heartbroken  
with a sense of it's <sup>our</sup> shoulder God is  
merciful" and go on in the same way.  
Every atmosphere thus impressed is one  
more & truer of the human spirit than a printed  
book. This slightly written of Mormon-  
ism seems the story is the same whether  
told in the palace, the bus, by the way side,  
in the garden, on the house steps, in the city  
or in the village, in our own homes, or in  
their dwelling places, to rich or poor, in  
winter or out of season, I think it  
is best impress them if they are as  
open the Bible and read for in its pages  
ever we find they are not well educated &  
the better, for they have a great  
respect for the "Holy Book" and for a

resist. I have no way to do it but to  
face it down & meet some party in our  
especially despised & abominated. We have  
never met my brethren in any of the above,  
and used generally to identify them with  
the Germans and the Aborigines. I think that we  
had better go to the savages first and then  
approach the Aborigines. If we proceed  
and succeed, the creation will then  
show my true meaning was very evident by  
the first and especially the last, when  
Clemens was so much in favor of the German  
etc etc, the commandments, innocence and  
cleanness, not mere outward holiness  
purity of heart and life. At Shushib Valley  
a Grahamone & a woman by the lake  
shore, they would not let my crew use  
a vessel after the 1st evensong & chickens  
because she is a Christian woman  
was greatly vexed. In the evening  
as a crowd of these gather & crowded the  
dirt & repulsive, I informed the  
captain of giving them a place  
to eat dinner, & letting them the right  
time to them. They hastened and said  
"It is true, it is true" I am sure they did  
remembering that Jesus, when in  
place sitting on the grass in a garden

6

some women asked me to tell them a story. I told them the story of Joseph. How interested they were. Afterwards some friends would come to my room - brought by one who was present in the garden, saying, "Tell these others that-story" So I repeated it several times & different ones. I think it is well to go slowly and cautiously in speaking to Moslem women of Jesus as the Son of God. As they do not understand how it is they think we speak blasphemous and harden their hearts against us, often utterly refusing to hear any more. I will remember once in a garden, in a Moslem village, some sixty women gathered around me with great friendliness asking many questions, and listening tolerably well as I talked to them and read to them from my Book. But, alas! I called Jesus the Son of God. Immediately their friendship was turned to fierce wrath. They would not listen to another word and were ready to set the dogs on me. I could not do any more there that day. At another time, a lady who was a Raji called on me. She told me of her long journey, her sacrifices offered

at Mecca, and her store of merit. Seeing  
eagerness to tell her of Jesus and the  
way of salvation, I suggested to her that  
she might be mistaken. "No, no,"  
she exclaimed "Let us not tarry with  
words. Let us go." and with her com-  
panions immediately she left.

In working for Armenian women  
we have much & common to begin with.  
They are Christians, so are we, with the  
same Jesus, the same Bible and all.  
Here we have to battle with superstitions  
and errors of another kind. First of all  
we want to win their confidence and love  
and respect; then we can show them  
where they are making mistakes, and can  
bring home to them their duties as  
Christian women. Here too much tact  
and prudence and wisdom are needed.  
Often our very most earnest efforts  
are misunderstood. One Sabbath day

I spoke very earnestly with an  
Armenian woman of the necessity  
of the New Birth and a changed heart.  
She reported that I was trying to in-  
fluence her to change her religion.  
Certainly great patience is required  
in all our work. And when we remember

the long presence of our heavenly Father with us, let us have to her with these poor ignorant women, answer it - carefully and lovingly their questions, giving them also sympathy, as they pour into our ears, their tales of sorrow, sympathizing with them that do rejoice and weeping with them that weep. It may be that some little kind act or word may find lodgement in some mind, doing more good than a studied exhortation, and fitting some one to thinking and consequently to making further inquiries. Then comes our opportunity - of telling her more, and so leading her on little by little to higher and holier things. Certainly this should be the one end and aim of all our conversations with them, seizing opportunities of turning the talk from trivial to better things. This requires tact, patience, consecration and the presence and indwelling of the Holy Spirit in our own hearts. Such opportunities may be multiplied by receiving the women into our own homes. And here is opened a special sphere of usefulness for the missionary wife. The influence of the Christian home, and

The honored position of the Christian wife and mother is inestimable.

I think we are in danger of expecting too much from the women, even after they have been converted, forgetting the fitters of a life time, nay of ages. Their attachments to their old habits and beliefs are so strong, that it is only by a miracle of grace that any one of them is brought to repentance. Then when she has become a child of God, is it any wonder that she often stumbles and falls? Certainly she needs our pity, our help and sympathy. Habbie Rachil, our Bible woman in Tabriz, some years ago, in a report said "Among the Mohammedan women, there are many who receive our Gospel, yet because there is no freedom, our hearts burn for them. Often as we go to their houses, they say 'Indeed this religion is true, but what can we do. We are afraid, there is no freedom for us.' Working for Armenian women also is very hard, that they might throw away their false hopes, and their trust in good works, through it all, from

day to day, it is the story of the cross,<sup>10</sup>  
the story of the cross, that like a hammer  
must strike upon their hearts."

After all it is by the "foolishness  
of preaching" that God is pleased to  
"save them that believe": "I would go  
among the women of Persia,  
knowing nothing save Jesus Christ  
and Him crucified" even though  
they should not consider us very wise,  
and should say as one did this  
summer, "She has not gotten her and  
~~that~~ "Jesus". Let us work on hopefully  
even though we do not see the imme-  
diate results of our labors that we  
would like to see. Our Captain rules  
over all, and in His own good time  
and way He will "bring it to pass";  
and Persia shall become an enlight-  
ened, Christian land, and women  
shall rise to their position of honor  
and purity and freedom, which is  
only possible by the influence of  
the Word of God, and by the power  
of the Spirit. With from thirty to  
forty consecrated women at work  
among the daughters of Persia,  
all united in purpose, all praying

and so - long, what - may we not - hope  
for a - the coming years. Do we not  
still our whole Being to read these  
words "I have sworn by myself, the  
word is gone out of my mouth in  
righteousness, and shall not - return,  
It shall - make me every knee shall bow,  
every tongue shall swear." Isa 45.  
and again "Every tongue shall confess  
that Jesus Christ is Lord & the glory  
of God the Father." Phil 2.11.

Draft - Copy

Hannan California

1900

If ever any earthly men were in Tabriz, who had become true Christians, both of them through the reading and study of the Scriptures. They were Baron Mattias, German and Ismaili Sabatian missionaries, both good men. The former still lives and is the pillar of the Tabriz Church. The latter died some sixteen years ago. His peaceful death was mourned upon by his bosom neighbors and friends. They said "He died with a smile on his face, like one going to sleep. He never saw any thing like it."

From the very beginning and all along through the history of Tabriz there has been bitter opposition. Sometimes the attendance upon the Sabatiote services has been small, sometimes the Chapel room has been crowded, sometimes the number and regularity of attendance of Moslems has attracted attention, and Paradesi, being in need of money, would watch the gates during preaching, and would receive up to those who should come out of the meeting room after service, and leading them along the way, drive them off to the Kalla Beg's where they would be cast into the dung cor-

and there lectures, alter and soul soothed.  
 Then for a while none would come to the meetings. The first outbreak occurred about the first of Feb 1874, less than five months after the beginning of the Station. There was a remarkable interest among both Armenians and Greeks. There were Friday meetings with large congregations of men & women business. Both nationalities were attending the Sabbath day services, and there was much discussion on religious topics. It was the Armenian priest who stirred up the congregation. They were afraid of the truth as taught by the missionaries and powerless themselves to hinder the work. They took advantage of this manifest and growing interest among the Greeks, by complaining to the Muztahed that we had come to them not only Christians from their faith but Moslems as well. They told egregious lies about us, among others that we preached that there is no God, no prophet etc, and called us the Armenian Bales. They said to the Muztahed, "he must write to get their people away from here." Moslem authorities were worked up, copies were sent to the meetings, parades

were situated in the streets in front of our  
gate, and one Sabbath afternoon, several  
Protestants were taken up, put in prison,  
and the whipping began. One man was  
broken nearly to death, and actually did  
die soon after from the effects of the  
beating. He had not made my profession  
of Christianity, but was a leader of a  
sect - abominable & heretical heresies  
and they took this opportunity of visiting  
their spite upon him. Unhappily it was  
General Lin and Laotie Lin, coming  
out in agency when they were beating him.  
"Oh God, Oh King of Heaven, to stand alone  
judgement". They asked him with  
questions and said to him "What shall  
not it a shame for you to shallah to  
go to those people, and do let your son be  
a great helper for them for his shahah  
a day?" Virza I brakins - a virza in  
the employ of the Station was one of  
them who were taken up. He had in  
his pocket a small book of Turkish  
hymns, which he was copying for  
use in the meetings. They saw the book  
and made him read. They examined "Bish  
buk, what good words". They, too, is no boy  
and left it. They also took his clothe

and sent his message with extra  
bruises. When Mr Easton with the two  
Historians ~~helpless~~ called on the  
Secretary of Foreign Affairs. He  
asked "What have you come to Fabriz  
for? Are you merchants?" "No, we  
preach." "What do you preach?" "We  
preach God and Christ; we do not teach  
the people to lie and steal." "To whom do  
you preach?" "To all who will listen."  
But your business is sunrise. It is not  
good that you should have gathered  
permissions. You wait awhile and will  
write to Leiberman, and when I get per-  
mission for you, you may preach".  
That permission has never been given  
and yet the preaching goes on. It was  
not stopped for a single Sabbath. There  
came a telegram from the Greek lea-  
rning quietly, and it was astonishing  
how quickly all the excitement passed  
away. The Sahib Dewan said to Mr  
Easton "We know your ~~religious rights~~  
are rights, your religion is true, but we  
fear the Mussulmans. They must do some thing".  
This persecution, seeming at the time  
so terrible had good results, in this  
way, that the knowledge of our being

her was published all over the city and the  
people became to inquire who were these people.  
What are their teachings? When is it necessary  
which people it. taught them from leaving their  
religion? and larger numbers than before  
came to see and hear. Still our lives were in  
danger, and the 8th day of March was coming  
that week in March. His Excellency General ~~the~~  
James, invited us to spend the day with him,  
ostensibly as guests, but really for protection.

Huntington April 9th 1855, a little more than  
a year after this first great excitement. Mr.  
Westcott organized an Evangelical Convention  
with six hundred members - Pearson, Watterson,  
and his brother, Isaac, Westcott's  
wife, Eliza - his estate and family included  
and on Sabbath April 11th the sacra-  
ment of the Lord's Supper was administered.  
This was the meeting of the Lariz Church  
in the 2d of the second year, at a second  
convention, one thousand three hundred and  
a concert - from fifteen hundred and fifteen was  
received in confession of the faith in  
the first, publicly baptized and received  
to the communion. He had been led to  
think about this new faith by his disturbance  
in 1776, and said he did not want a  
religious that must have its adherents, his

whipping it was sterilized five months  
for the flesh is . . . but persecutions of his  
family and accusations to the people  
and here he was thrown into the Bay of Bosphorus  
and drowned an account of his life. The  
second addition to the church was in Nov 1876  
Isaac & Rosalie in the employ of Mr. Eddy.  
The third was Maria, an Armenian woman,  
in Dec 1876. She lived true to her profession for  
six years, when she went to the reward.

In examining the Church Records we find  
that from the beginning there have been  
received into church in numbers since 1857  
persons of about twenty six have been  
received by letter from Friends and  
other places, leaving 119 who have been received  
on confession of faith. Of these thirty are  
Gassians and seventy five Armenians. Of the  
Macolens converts six have died in the faith  
five remain, now living and in good and  
regular standing, while nineteen have been  
excommunicated for unchristian conduct;  
leaving now twenty. Of the  
Armenian converts, six have died in  
the faith, twelve have been dropped from  
the roll or excommunicated, leaving  
fifteen now on the church roll. Many  
of these have removed to other places, and

But a few are left - in the villages and some of them  
are most ignorant and unscrupulous. For  
various reasons, we have been  
received & entered into membership for the  
past seven years, and the majority of those  
who have been received during the past two  
years have been from the schools. But  
this record like reports generally, is very  
incomplete, for there are many who the  
trust have been hope fully converted, who  
for one reason or another have not  
united with this church. I will mention  
a few names. Clarkson, a village Negro  
came one Sabbath day to Mr Wilson and strewed  
himself weeping at His feet, asking advice  
He had found a Testament and had read  
and accepted its teachings and became a  
Christian. One day having read Matt. 5:15  
he went outside his little home under  
a bushel, that that he might confess his  
christianity. When he did so his master in  
anger snatched the Book and threw it  
into the fire. And his wife left him.  
They made his home so unclean that  
he came to a Tabernacle or Mission toiled and  
prayed with them, and giving him another  
Testament advised him to return to his  
village and witness for Christ. He did so.

but soon again he fled for his life to Lahriz. Here he remained some time, living an honest & consistent life. He had not yet been baptized, when he began to be persecuted in Lahriz, and he fled again, and this time to Russia, where he is now. The history of Shiekh Baba the Kurdish chief is well known, how he has been baptized, and is living a Christian life. His wife and brother are now asking for baptism. His name is not on the church-roll. Many years ago a Kurdi was baptized in Lahriz, but his name is not recorded. Nor is that of Serid Hileel, whose story is one of thrills & interest. The story of Serid Israliyan, who died in prison in Lahriz does not need repeating here, and there are others. See some place in Lahriz a capacious church building, largely the gift of Mr. Lawrence of New York, in memory of his deceased daughter Ruth.

In 1877-80 the famine gave the mission an opportunity of manifesting the spirit of Christ. Large sums of money, having been entrusted to them for their famine sufferers, crowds of hungry and naked were fed and clothed. In this way many

we were brought under the severe judgment  
and guidance of our good teacher,  
and at whose command we were afterwards bound  
to be bound and follow his commands.

Following closely upon this came  
another from the Persian government,  
warning the king and queen, &c. & libators, &  
effect that our work for Persia was now  
at an end. The missionaries replied as follows:  
"People have caused that our Lord Jesus  
who wish to visit us in a friendly manner,  
and while we endeavor to treat politely  
any persons who come to us and, occasions  
offering, exhort them to good works and  
higher morals, we use no undue persuasion  
for any to attend our meetings, or to visit  
our houses, and we shall endeavor to  
avoid every thing that would disturb  
the peace of this land or cause any one to  
become irreligious." The work was not  
stopt, but was carried on a little more  
cautiously than before. There were just  
persecutions from time to time. One Shatto  
Zaree was the terror of all. This year he  
was found poor and destitute and sickly  
right unto death. He was visited and  
ministered unto by Dr. Denison and  
Kasha Sodha. He died refusing communion

a convert to Christianity. It was in 1855 that the anti-breach came that for a long time closed doors and from the effects of which we have not yet recovered.

Mirza Ali was a Moslem convert, a member of the church who stood high in the esteem of the missionaries. He had been publicly set apart and ordained as an elder in his church, and was acting as an evangelist. His family life did not run smoothly, and as the result of a family quarrel, his wife and daughter went to Alay - Muytabed and reported him as a Christian. This was just the spark that was needed to ignite the combustible material. The city was in an uproar. Mirza Ali fled to Mr. Ward for protection, and was hidden in his house several days. It became no longer safe there, one evening, at dusk, dressed in the clothes of Dr. Halme, with flat spectacles and mukler, carrying a cane, and leaning on Mr. Wright's arm, he passed right by the farashes, who were watching for him and entered Mr. Wright's house in safety. That night he left the city and went to Russia, via Khoi. Mirza Ali has since been restored to the communion

and a place of rest by the missionaries, -  
but their heart to the Lord's work is not yet  
healed: In the winter of 1876 - there  
were evening meetings at Armenian  
houses, <sup>in</sup> hosti "the Kalla" and Liliaw, with  
an average attendance of 20 & 60. So far  
have been times, when many  
of the Armenians were interested in seeking  
the truth. But as a rule they do not care  
for these things", and Protestantism is  
not popular among the Armenians of  
Taboriz. The Patriotic movement has had  
its harmful influence upon our work here  
as elsewhere. One young man said to me  
"We must seek first the prosperity of our  
nation, and afterwards the Kingdom of God".  
He thus voiced the sentiment of the majority  
of the non-Protestant Armenians, and the  
feeling of some of our church members.

Time does not permit us to dwell  
on the street Evangelistic work among  
women, which has all along been an  
interesting feature and an important branch  
of our work. It has also been attended  
with difficulties from the very beginning.  
At first no woman who had any sort of  
respect would come near us. They were  
very secluded and very suspicious of strangers.

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They were especially suspicious of us - we were they not only blessed us with the Europeans; but they thought we had come to destroy the true religion, and to set up in its place heresy and infidelity. For not keeping the fasts and feasts, not observing the prescribed prayers five times a day, notwithstanding the required ablations before and after eating, not hiding our faces in the presence of men, and many other things that we did or did not do shocked the Moslems. Among the Armenians it was reported that we spit upon the image of the Virgin Mary, the reason for our closing our eyes in prayer was our fear lest the Virgin should pass by, and we should without intention or remedy look upon her, also that we trampled on the cross of Christ. The priests and ecclesiastical rulers, being afraid of our teachings, forbade the women to come to us, and those who did venture to come or receive us into their houses were called to an account. Gradually, however, doors began to open, and an entrance to be obtained into many houses, both Armenian and Moslem in different parts of the city. It was the

Bible 1. it is said there were 1000 in the  
leaving their presents as visiting us in  
Protestant houses, the Bible was opened and  
read. To the astonishment and delight the  
women heard these new and divine words and  
said they exclaimed "What sweet words, these  
good words." "What wonderful words." Come again  
and read no more. Neighbors and friends would  
gather and listen and would invite the reader  
come to their houses and read & hear. So  
this visiting work grew until there were  
more places to visit than there was time or  
strength for visiting. The entrance to  
Protestant houses was effected in a similar  
manner. Coming with Bible in hand,  
entrance was gained every where among  
high and low, rich and poor, and we  
have been called the "people of the Book".  
One of the first efforts of the new abolition  
was the establishing of regular weekly  
meetings. At first there were  
but very few to attend the meetings.  
Mike, a Free Northern maid servants  
Mariam, the first woman convert, and  
some who would come from motives  
of curiosity or nobility claim. These  
meetings have been kept up all the years  
with varying interest and attendance. It

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First - life, were silentious, noisy, and disorderly, a great contrast to many precious ones which have since been held. There have been Sabbath day and evening meetings, sometimes one and sometimes several, and very commonly social visits become interesting meetings. Many stay away from fear of consequences, saying "It is not safe to go & have meetings because there we are reminded of our sins and become uncomfortable".

It had been expected that the work would begin with the establishment of schools. We find the following record by Mr Easton dated Oct 10th 1873. Judging from all we see and learn, such is the thirst for knowledge among the Armenians and such also their dissatisfaction with their own schools as we carried on, that we should find no difficulty in establishing two schools, one for boys and another for girls. The great drawback in both cases is the want of teachers, Miss Jewett having only begun to study Armenian and there being no one to take charge of the Boys' School. Nevertheless an effort was made and two day schools for girls were started, during the first year, one in

each of the two Armenian quarters. An old Armenian woman, who could read in the old-fashioned sing-song way, was found to assist in the Kalla School, and a worker. Marian mentioned above, who was herself learning to read took charge of the Selawa school. It was soon discovered that the want of teachers was not the only drawback. It was common & custom for girls to learn to read. There was deep rooted suspicion of this movement, and there was the ever present mercenary spirit. A father would sell his two daughters to us for thirty francs. A mother would send us her daughter if we would clothe and feed her. Another would be paid for sending children to us. The school in the Kalla began with twelve girls of whom five were Armenian, one Nestorian, two Moslem, and four French. The School in Selawa began with eight, all Armenian. Some boys were also received there, and the number in attendance at Selawa fluctuated from five to twenty, according as the school would be popular or unpopular. It was the day of small things, but nobles despised. Errors were made in the virgin soil, and influences were begun.

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which have gone on widening ever since.  
Little Andaine, one of the first pupils in  
the Island school was taken ill and died.  
During his illness and as long as he could  
speak, he kept repeating the verses of scrip-  
ture he had learned. Mariana, one of the  
first pupils in the Halla School is now the  
christian wife of one of our teachers in  
Salinas. Each of these schools was a  
center for evangelistic work, and every  
evening there were dear from West influences  
for good them and their received.

These two day schools struggled on with  
many ups and downs for six years, when they  
were discontinued and the "Boarding and Day  
School for both Caucasian and Armenian  
orphans" was started in the fall of 1879.  
At first there were only three girls who  
could be persuaded to become inmates  
of the missionaries' house, but in  
July 1880 we find an record ~~of~~ seven  
Armenians, two Caucasians and one Nestorian.  
This first year one of the Nestorian girls  
made a public profession of Christianity  
and was admitted to church membership.  
She afterwards fell away and was  
excommunicated. The latter are never  
associated with the church, and one day

have away, and did not return. Still she had received impressions which have remained. She is now a wife and mother and says she is a Christian. In 1881 she became united with the church. She was the first Armenian girl convert and is now the wife of Dimitri our teacher in Elia. In 1882 ~~from~~ it was released and a school building put up. School was opened in this new building the middle of Nov 1882, with nineteen pupils, two of whom were from Maragha. Instruction was given in Armenian, Turkish, Persian and English, reading, writing, and grammar, Bible history, catechism, arithmetic, geography, science, fancy work, plain sewing and house work. The class exercises that year were held in the church. 150 invited guests were present. The girls did well, and the people were surprised and delighted. Two of the girls were graduated & honorably dismissed. One of them never became a convert. The other, Adova-Resirian, is the wife of Hasha Ruel, and is herself a valued worker. In 1883-4 only two names were enrolled, thirty-five Armenian, three Moslems and four Moslems. Of the Moslems there soon stopped coming. The other one continued

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a year, when she died of diphteria, having  
been good evidence that she had become  
the child of God. That year, however, the enthusiasm  
of pastor Mr. Gleasons, the  
hindering artless department was introduced.  
She now find the school established on  
said foundation, going on and prospering  
year by year. A higher course of study  
has been adopted. Ten have been  
honorable graduated, all of whom  
with of two exceptions, having made a  
public profession of Protestant Christianity  
and many who have not graduated  
have we hope been truly converted. A  
Band of King's Daughters was organized  
in 1888, who are in earnest in doing what  
they can for the King. The band has  
reached out beyond the city of Salina, and  
taken into its frame friends from Marquette,  
Nebraska, Sodus, Oronoia, Salina,  
Prussia, Kara Coyle, Muzumbar, Leuril,  
Alcha Mulchi. Ikhichee and Fujan, and its  
daughters are now living and working for  
Jesus in the most of their places. The  
entire number found on record, as  
having been connected with the school  
since 1887 is about 200. Nine have been  
married with the Protestant ceremony.

in Protestant. A good many have married in the Old Church, but only one who has united with the Protestant church has married a non-Protestant.

In 1876, so great was the pressure from some Armenians in the city, for us to teach their boys that a few were received and taught by Miss Jewett. About this same time, Stephen, a young Armenian from Khar, had so thirsted for knowledge that he had sought a place in Croomie, where he was being taught in the Syriac language. She was through Dr. Zahrig to be trained as a helper. This was the beginning of the Training Class. Not long after there were added to this class Eliyha of Shkodra and Haritine of Zahrig, and several others both Armenian and Muslim. One of them Ibrahim Khaleel, having become a Christian, lived a consistent Christian life until he was taken away by death. Haritine, Stephen and Ali Agha became teachers and helpers. Haritine has backslidden. Ali Agha and Stephen still remain faithful. Owing to Mr Easton's change of views and consequent separation to schools, the school for boys was not started until October 1880. Then Mr Easton

leaving withdrawn from our connection  
with the Board, a day school with  
thirty-five boys in attendance was begun  
in a room in Dr Wright's house. In the  
autumn of 1880 the school was removed to a  
small room adjoining the Chapel of  
restoration, Habib Lachac, now in Japan, who  
had studied Armenian was secured as a  
teacher, and lessons were given by a Persian  
Mulla and Armenian deacon. In the  
autumn of 1882 the school was moved  
to more commodious quarters, and Mr  
Nelson was appointed Superintendent. In  
1883 Baron Vahan was secured from  
Harbort College, and a beginning was made  
of a Boarding Department. The total attendance  
at boarding and day school during that year,  
was fifty-two, averaging thirty including  
thirteen Persians, thirty-eight Armenians  
and one Nestorian. An extensive course  
of instruction was given, and four  
languages were taught, Turkish, Persian  
Armenian, and English, and since then  
Arabic and Russian have been added.  
In 1884-5 we find recorded seventy-one  
Armenians and fifteen Persians, <sup>a good religious agency promoted</sup> five  
Church members, four probationers, and  
others showing signs of true Christian life.

The week of prayer attended by a spirit of  
 revival - a weekly prayer meeting attended  
 and sustained by the scholars, good  
 progress in outward gifts, and in the  
 inner graces of the Spirit. In 1882, a series  
 of opposition, by the consciences and anti-slave-  
 ties, broke up the Muslim department.  
 But they could not destroy the influence  
 of the religious teaching already given.  
 Time has revealed the fact that most of  
 those who serve as Moslem pupils were  
 not orthodox Moslems, but belonged to  
 the sect called Ali-Allahies. In the quarter  
 of the city where they live are now found  
 in many of their homes the Bible, and a  
 reverence for its teachings. After this we  
 find the school Armenian, and has become  
 "The Normal and Training Class for the  
 Armenians of West Persia" with the hope  
 in time of gaining an influence over the  
 Moslem population, and making the  
 school an evangelizing agency for them;  
 but "chiefly a training school for  
 evangelists and teachers". The first  
 commencement was held in June 1889,  
 when seven young men were honorably  
 graduated and presented with diplomas.  
 There were present at the closing exercises

the English, French and Turkish  
Consuls, the General of the Persian Army,  
the Principal of the Persian Government-  
schools, the tutors of the children of the  
Heir Apparent and others, who expressed  
themselves as highly gratified." The  
following year another class of seven  
were graduated and from these four  
being young men four became a Theo-  
logical class, who have since been set  
apart as evangelists. Three are now at work  
in Persia. One has gone to America. Now  
we find the school, having outgrown  
its accommodations and being much  
cramped for room. The generous gift  
of \$12,000 by Mrs. Zhan of Pittsburg has  
enabled the Mission to secure grounds  
and build new school buildings, Recitation  
Hall, Dormitories, Teachers' dwellings and  
missionary residence. The school is now  
named "The Memorial Training and  
Theological School of Tabriz." But its  
trials and tribulations had not yet  
ended. In the Autumn of 1892 with  
encouraging prospects, the wheels were  
set in motion, when on the 28th of Oct.  
no intimation of their purpose having  
been given to the missionaries, hostiles

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Church and Boys' School doors were closed and sealed by Government officials. This was probably the outcome of intrigue by the Armenians. On the very day that the Station had set apart as a day of fasting and prayer, the seals were officially removed and work went on again. The present year has been prosperous and faithful work has been done. During the Week of Prayer, there was a specially blessed work of grace. The Spirit was present with power. Hard hearts were melted and souls were born again. Six united with the Church, and several were accepted as probationers. Four graduated this year. The influence of this school is not by any means confined to Tabriz, but reaches out over every region of Azerbijjan, even extending into Russia. Our boys are teaching schools in all the oil stations and in Oronnials in Salinas and are influencing Armenians, Nestorians, Jews, Persians and Kurds.

In 1876 the missionary force was increased by the coming of Mr & Mrs Ward and Mrs Van Hook. Miss Page was transferred from Oronnial to Tabriz.

on account of ill health in the winter of 1877, and in the summer of the same year Mrs. Mrs. Wright came with Dr. & Mrs. Ward and remained a short time when it was necessary for her to return to America. Dr. Wright remained but a few short months, after which she peacefully and triumphantly passed from earth to Heaven. In 1880 Mrs. Clark and Mr. Wilson came and in 1881 Dr. & Mrs. Heslinus, in 1883 Miss Heddleday. In 1884 Miss Clark returned to America on account of impaired health. In 1885 Mr. Wright was transferred to a new station in Salinas, & Mr. & Mrs. Oldfather were transferred from Croonish to Laleriz. In 1886 Mrs. Wilson came and in 1887 Dr. & Mrs. Ward were transferred to Limerick. In 1888 Dr. Bradford came. Dr. & Mrs. Heslinus went to America in 1889, and Mr. & Mrs. Oldfather in 1890. Miss Dale of Limerick spent a year 1888-9 in Laleriz assisting in the Girls' School. In 1890 Dr. and Mrs. Vanman and Mr. & Mrs. Brashears came. In 1892 Mr. Whipple agent of the A. B. S. with his family came to reside in Laleriz and gave over six valuable assistance in mission work. After withdrawing from the Board Mr. Easton

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continued in "Leaving as we intended to do".  
missionary. Mrs Van Nook went to  
America in 1872, and in 1874, on account  
of ill health, her connection with the  
Board was dissolved.

Experience has proved that Taboriz is  
not an unhealthy place. There has been  
considerately little sickness of missionaries.  
Two adults have died - Mrs Wright men-  
tioned above, and Mrs Holmes. The latter  
was taken to the home land & spent  
her last days with friends. It is not  
our privilege here to speak of their conser-  
rated lives and triumphant deaths.  
Six little grans of missionary children  
are buried in our cemetery. One was  
carried to Ties for burial and one lies  
by the way side between Taboriz and Lehman.  
The having died while his parents were  
on a journey.

The have had but one Bible woman  
Rabbi Rachel. She worked faithfully  
going alone to the dwellings of the poor  
as well as accompanying Mrs Wilson  
in her errands & close to the Princess  
Every where, in Chapel as in Palace  
with devoted consecration she labored  
for souls, until overcome by disease & the  
ment to her home in Orono falls to her.

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If the medical works we find very meager records. But - is there any such & all except the cordial welcome given Dr. Holman and the many opportunities presented by his ready access to the sick and suffering, none but was called to serve, governors and governors, now in 1888 he became the Physician in chief to the Vali Ahd, which position he retained until his departure for America on account of the illness of Mrs. Holmes. Dr Bradford is the first lady physician to Persia, and, since his arrival, has been ever eminent in labor & care for the bodily and spiritual healing of suffering women and children.

Dr. Giessmann has nobly taken up the duties of his position and his popularity is shown by the fact that his practice has doubled each year on that of the previous year.

Two conferences with missionaries and all the native helpers on the Taboriz and Salmas fields have been held with considerable enthusiasm, and we trust good results.

A history of our work and of the outstations connected with Taboriz would in itself be a lengthy paper.

In addition to the revision of the entire Bible in Turkistán by Dr. Wright, there has

... seem a little remiss in letter writing  
in manuscript for we now have a good deal to  
communicate with, but very little of it has  
been printed.

We have tried a general survey of our  
field comparing it with what it was  
twenty-one years ago; we take courage - no  
rejoice, when only three missionaries, with but  
slight knowledge of the language, scarcely at all  
acquainted with the people, their customs, their  
religions or their manners of thinking, set  
home, no school, no church, noa a fully  
equipped station, large experience, nearly every  
one of the missionaries having the use of two  
languages and some of more than two.  
comfortable buildings for residences, church  
dispensaries and schools, six out-stations  
and a growing work.

Galing, being a commercial,  
agricultural, business and religious centre  
the influences at-work are felt not only  
in the city itself, but in all the region around.  
They are still in the middle of events. The end  
is not yet, and what we now see and know  
are but an earnest of what is to be in the  
future. What may we most hope for in  
the next twenty-one years?

## History of Hamadan Station

~~Written for the Wisconsin Mission  
in summer 1878.~~

Since 1869, I have no record of the Evangelical work done in Hamadan by Colporteurs from Germany, but there had been some done, for we find notice that the elder Ernig, sometimes having received the title of the "true Gogeky" from Rev. Dr. L. Brühl, Secy. in Bagdad, and returning to Hamadan began to diffuse it, and spread the knowledge of his name, but the French serial of Col. 200000's from Germany, published in 1868, strengthened him in his faith, and induced him to understand the way the Lord more perfectly. In the winter of 1869 with Baron Voghoz of Bitlis visited Hamadan in 1870 and found a congregation of very intelligent worshippers. The record says "the Evangelical faith had gained the ascendancy" and an arrangement was made by Dr. M. H. Bruce of Bitlis to hold services in the old church after the Gregorian Sabbath. The Deacon Gueghis, who had been laboring here returned to Germany with Dr. Shedd, and from the people I have heard that Dr. Bruce visited Hamadan the same year he returned to America, and administered the communion to those who professed to be Christians, and that Dr. Bruce

deserting & whom every one speaks as a big  
luc. ~~deserting~~, & who come to their rescue, & I  
have no further word, & the more he becomes  
~~deserting~~ the more he becomes ~~deserting~~

~~deserting~~ men even. & I know it & may end  
between us, & I shall always & forever be a  
man in government under the care of the Eng. &  
I have referred to above. Also that one so pro-  
fessing spirit should have lived through it ~~it has~~  
~~it will~~ I am ~~so~~ concerned for ~~it is~~ ~~it has~~ ~~it is~~

Wilson Gurney came back to Samadon with his  
family, and was here through the famine, & then  
~~left~~ in the autumn of 1842 & was so quiet,  
till the spring of 1842, & Mr. Norden came to their  
help in 1842, and worked hard to relieve the terrible  
suffering among the starving people.

On 1842, Oct 25<sup>th</sup> Dr. Bechtold visited Samadon & in the  
which he made Samadon fully & his visit was follow-  
ed by that of Revd. Mr. Coom in 1843. We have our good  
Rev. Mr. Coom in the spring of 1843 & said  
the missionary should begin the night before & instruc-  
tions to bring one fine man in Christian  
would be worth all the trouble of the coming to  
this country, and would see it taken the other.

In that year the care of Samadon was transfe-  
red to him, and we find the same placem-

1871

1873

1875

missionaries appointed to labour in Hamadan by Mr. Brett  
 1874 in 5<sup>o</sup>, did he commence <sup>the</sup> <sup>same</sup> in March 8<sup>o</sup>;  
 1875 The European missionaries visited Armenia and found  
 a congregation of 45-50 men and 30 women besides children.

The School in Shervineh had been suffering persecutions  
 from the Armenians, & the Armenian Committee  
 promised to punish the offenders, and the Revd.  
 George Wilson, the Missionary accepted the guarantee  
 of the Armenians that the school should not  
 be again persecuted, and there were ten free for  
 girls, 8<sup>o</sup>; fifteen complete & three colored in the school.

At the same time the Protestants congregations in Shervineh  
 gave a token to the missionaries, rebuking Draya  
 Sevag for coming & race no less to the ~~but~~  
~~is~~ like the ~~Evangelists~~ bearing their books of re-  
 cency and saying all the ~~days~~ of ~~their~~ ~~introduction~~  
~~(Exodus 18<sup>o</sup> & Deut 32<sup>o</sup>)~~ of the ~~old~~ Church given  
 in the ~~book~~ ~~of~~ the ~~scriptures~~ & the likeness of the ~~messiah~~  
 and to the ~~work~~ of the ~~messengers~~ secured  
 reformation in Armenia ~~and~~ ~~the~~ ~~new~~  
 was started in the city under the care of Draya  
 Sevag as teacher: He commenced in the month  
 of the spring of 1873 and when God called him  
 from earth the road to the tomb was ~~deserted~~  
 1876 In November 18<sup>o</sup> Gasha Shimon, from Cossack

was soon to minister to the little flock in Germany  
 and he pursued on the work with characteristic energy.  
 Without authority from any one, he organised a  
 council with five members Dr. Böök, the Secular  
 in 1843, in 1845-50 there were ~~five~~ and in  
 1851 five more. He soon began service in the Au-  
 gustinean and then in 1845 Cessett dissenting  
 in Oct. 1848 he baptised three Jews and re-  
 turned them to the Church and on January  
 1850 Ezra Tammekahized one more. In 1851 after  
 baptising three others he sent Mr. Hawkes to  
 visit Hamadan in 1851 and they also started work  
 for Lewis, Loya and employed Greek Gymnas  
 Evangelie. September in 1852 Mr. John Dunn  
 went Christian death. At the gathering in F.  
 the first lamb was among the dead, and Kasra  
 had God's seal upon his book for them  
 (The books made were mislaid). So we can  
 guess in his jail and it was now ~~discovered~~  
 very early as in receiving visitors to  
 the Council and, or for the doc. and dissensions  
 led Mr. Hawkes in desiring with the advice  
 ones who might have died in the desire  
 of the public welfare in the other end  
 the Greeks insisted on naming prayer among the

- 1879 Eiskirch began their training in continuing & the subordination of the Evangelical & Reformed Church  
In 1879 the contributions amounted to £1,750 in 1880 to £2,472 and in 1881 £3,520. 18½. In 1879 became the first record of persecutions of the Evangelicals  
and some of them suffered a good confession  
Jesus said all for them travail did all in his power & took them, and the missionaries in  
Germany in the influence they possessed  
in their behalf from 1879 & 1882 through the in-  
fluence of the British Minister, so difficult  
it was to succeed by the vacuum left by  
leaving these betrayed, and a copy of the order  
issued Aug. 58, was sent to the missionaries  
in Germany and this affirms the principle of  
religious liberty for Jews and Germans.
- 1880 In 1880, a book was published in the city, name  
the creed of the Greek Orthodox Church, and  
the author decided to become a member of the church  
if the missionaries said they would do it. In 1881 he had  
been received into the Orthodox Church of St. Peter and Paul  
in 1881 he had obtained the position of teacher  
of the Greek & the Evangelical Church, & other types  
invited him to teach at the church of the Greek.  
Lubrig refused it & taught in the Lutheran

Apr 1884, Prof. J. H. Hawkee volunteered to come and  
 spend the winter. Mr Hawkee arrived in Delphi and  
 at once began to train the helpers and students to  
 develop the intellectual & religious life of the people.  
 Because of his class, because of his presence, etc., etc.  
 incisive, forcible, original, & wise, it is to him we  
 should remain permanently indebted. He remained  
 & trained us in every direction. He en-  
 gaged Major Caesar - the young General, to go  
 & speak at Fairmount, Principle & The Circular,  
 and with the time leisure, opened his school to  
 the students, and himself taught in it. His class  
 & the course of his studies arranged, that the boys  
 could attend the International Fair, & have the  
 opportunity to see & hear, & touch & handle  
 the exhibits of all nations. He conducted  
 the school, & taught the students & helped them  
 to succeed. To the school, & to the students, he gave  
 & received many kindnesses from the school  
 & its friends, & the Hawkees & their friends  
 imagined, that some day, he would be called  
 home to his native land. But the time  
 & distance, & many friends, & the certain  
 & the present position of the country

7

The first lesson in my new school under teaching  
duty & the necessary work in tract, preparation  
& the necessary funds, the mission to Armenia  
especially, because there except in previous  
school industry, and 2) in the school in the Armenian  
districts in which the smaller boys were received  
in Bellar Cilezland, he will continue receiving  
in the 2<sup>nd</sup>. No. 2. the Rev. Mr. William G. Green.  
The Armenian & the Mesopotamian, Germanian  
etc., etc. have formed in the three districts and  
are received in Germanian. - 30 - 30 - 30 etc.  
Mrs. Green is now the master of the school and  
Nov. 25<sup>th</sup>, 1883, the teaching fees made & the corners  
in each school tract assigned for the money  
list, 880 and in each tract teacher's money & the  
middle of the money for each teacher in  
the same proportion. In the dictionary was opened  
and the school in Thessaloniki established under a  
Professor in April. The dictionary took  
place & calculated for England and Greece then reca-  
lled back to America and in Feb. - 8<sup>th</sup> he decided to  
teach in Georgia and in Armenia also under  
the care of the Seminary and subdivide with  
money for food & travel. The school Seminary  
Bible & English were received in Thessaloniki.

1883

Mr. Green had been engaged for the school in  
Thessaloniki for the winter term and in  
the same month the dictionary was opened  
and the school in Thessaloniki established under a  
Professor in April. The dictionary took  
place & calculated for England and Greece then reca-  
lled back to America and in Feb. - 8<sup>th</sup> he decided to  
teach in Georgia and in Armenia also under  
the care of the Seminary and subdivide with  
money for food & travel. The school Seminary  
Bible & English were received in Thessaloniki.

~~Alexander Simile. The school & church being  
now in possession of the same & in full use,  
occupying the charge of the said minister.  
On the same day the records of the former church  
are, by school, & now a number were given, and the  
minister absent from the people. He said not  
knowing the school of the former minister, he  
& his congregation, & gave his blessing to the church  
and the people in the church. During his absence  
During all that year he had been a great service  
to our church. A school of double & twice  
as many children as ever before. To the said church  
he was succeeded "in maintaining in the same  
spirit & tenacity, his kindness & welcoming  
mirthfulness, so common that such a less-  
sung and less tried to our hearts."~~

on the 1<sup>st</sup> of March 1885 by the City of the New Haven  
Bicycling Club, New Haven. It is dedicated  
to the right of the New Haven Armamentory to the wife  
of the President and Secretary of the Club.  
In the presence and under the signature of the  
President, Vice-President, Secretary, Treasurer and  
the Clerk, it was adopted and signed  
the day and year above written.

۲

~~Temporarily the Committee had been formed  
by a majority of its members under the name of  
In the Spring of 1852, the Committee was elected. The Committee  
experimented with wine for sacramental purposes, and  
that with the decision to exclude wine entirely from the  
service, after ample time was given them to find some  
proper replacement, wine had a most important  
bearing on the liturgy, as well as the health  
and prosperity of the congregation.  
Confirmed the use of the pure spirit of the  
wine by a two-thirds majority, and  
~~temporarily~~ established the Committee  
of the congregation to select - The said  
Committee selected a brewer or distiller  
of limited experience, Bell & Seaman, one  
from whom it is now known to have  
been a good brewer, and who  
any person can now recognize him  
as the best brewer in Boston. The Committee  
selected the said brewer to supply  
the congregation with wine, so that  
the said brewer may have nothing to do with spirit  
wine & beer, & to confine him to the wine &  
beer which he produces by himself.~~

the Armenian being traced, and the tank  
 to receive money in the easy way of business  
 and, then, to the grace of God the Ark  
 made ready for the Lord. And he submitted  
 himself to the most hardened sinners in the  
 community, while leading, under the wrong,  
 in the church and still was called the one  
 most tame, least & most ignorant. Even they  
 could find improvement, that is, communi-  
 cation & love of the truth which will be broken  
 for a certain time.

In the winter of 1854, the first sacrifice was  
 offered with the Lord. The city Sabbath  
 school, some Armenians from the village, the  
 豫教場, the young and old, & others who  
 had been gathered together to witness  
 besides a few others, were present, &  
 Dr. John Brown for giving his solemn  
 word to man to God a sacrifice.

In April, 1854, Revd. Dr. H. G. Smith came  
 and taught & gave some money to the church  
 where a sudden trouble, the epidemic, was, & he  
 influenced, and came to the conclusion that the people  
 & flock should be sent to another place to  
 receive free from all, & to instruct them in

from the Society, themselves, Hamadan and  
the Sociey & Buzzard Seated in the Hall, they  
can never be seen in the room. They think their  
enemies have money from the King, and if you  
ask them "he has before been & will be" and  
I am commanded to tell him among them  
there, and the Jewish people, the three schools  
were provided for all the boys, that would study  
and Dr. B. Alexander the teacher requested  
the school for girls were done at the cost of the  
Women - W. Missionaries and Societies.  
Each night it is open to every occupied  
except those in the city. Make a cave of adobe  
for the children to go there and  
interiorly, & skirt matto, and have a boy  
reunited since it is incorrect to separate  
the children from where they are, but, to separate  
them, but from which many others are  
separated from their former right, & are like  
birds in cages, & be illumined in the  
light of the sun of righteousness -

(In the autumn of 1884 he returned to  
Hamadan & S. Sanzir, and in March 1885, he  
left for Hamadan for Amman -  
He had been for the first time before



13

~~published the following species from the same  
area. & also, and C. angustifolia which appears to  
have been given a new name & described by  
Gmelin, and the species which I have  
described above, & which I have  
determined to be the same with the  
species described by Gmelin, & which  
I have determined to be the same with  
the species described by Gmelin, & which  
I have determined to be the same with~~

The Lincoln Park Library Trust Building  
and the Lincoln Library was dedicated Oct.

1886, and his elder brother remained in  
the same position until 1887. His younger brother  
had been chosen originally, but now brother  
Henry, who has always been a Congregationalist,  
is elected, and Mr. Skarff & Son's offshoots  
and the Protestant Church of New Haven  
are not free from the influence of the  
Puritanic views of Mr. and Mrs. -

In this meeting we rec'd. & were pleased  
decided & received & full membership the first  
Methodist Union; and also decided Union-  
Rec'd. last meeting & rec'd. Soc. cap. \$100

1887 In 1884 the former re had gained sufficient  
energy & power electricity which (to be in-  
vited) carried over to the new town  
Projected under the name of New Haven

17

in from the above is taken. This is also written  
during a visit to him from Dr. George's second  
eldest son, Dr. George C. Lee Jr.; and the former  
is his father's original handwriting. It is written  
to him with the knowledge that he had just  
left the U.S. Embassy, Berlin, and was in  
Copenhagen. Dr. Lee had been giving the  
new government, King George, Copenhagen, three  
silver & gold medals from the Royal School of  
Music & Art, which were presented, & included in  
Latin & Greek inscriptions. (See my book, "The  
Leaving Tree," described in the Bank  
and my other, "Midwives," etc., etc. I might  
here add, "Cecilia," "Lysistrata," "The Bank," etc.  
(I might add, "Leaving Tree," "The Bank," etc.)  
Some of these inscriptions will be  
shown & described in the second part  
of this book, which will be published  
before long, provided if "Leaving Tree"  
has not been published first.)

The first edition of the second volume  
of "Midwives" has not yet been dated by the  
Royal Society, but it may probably be dated  
1856. It is in the hands of Mr. W. H. and  
Mr. George Crocker, Dr. W. H. being the  
Dr. George Crocker, brother of Dr. George, who

17-

is bounded by man with medical skill and  
with the good heart's spiritual health by the  
Lord the Good Physician.

1842. 21st Aug. 1500. The following day I visited  
the little town of Levada in the valley of the  
Grenoble River, where I found a few small  
houses and a church.

and his remaining fair sonne heare his  
counsel in thalibie & chayre his counseyl  
and his fayre sonne heare his counseyl  
and his fayre sonne heare his counseyl

In the autumn of 1898, Eddie Barnes had  
arrived in town. I examined his booklets  
of literature, especially those from  
Groningen in 1892, and said, "I have seen  
this before." In the spring of 1899, Eddie Barnes  
came to me again, and said, "I have  
written a book about the life of Eddie  
Barnes, and I want you to publish it."  
I said, "I will do it if you will give me  
the manuscript and the money to print it."  
Eddie Barnes said, "I will do it if you will  
publish it, and I will give you the money  
to print it." I said, "I will do it if you will  
give me the manuscript and the money to print it,  
and I will help you to get it published."  
Eddie Barnes said, "I will do it if you will  
publish it, and I will give you the money  
to print it." I said, "I will do it if you will  
give me the manuscript and the money to print it,  
and I will help you to get it published."  
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publish it, and I will give you the money  
to print it." I said, "I will do it if you will  
give me the manuscript and the money to print it,  
and I will help you to get it published."

1844 On Aug, 1844, the Pres. invited the Sec-  
retary & several like-minded individuals  
in the Free School, and others in the  
Secular Theological Class -



ment sum &c since 1874 there have been 14  
separations of Negroes from colored & 3 Negroes  
& 4 white of the latter received for the same  
in each by colored communicated to the Pres. & Gov.  
Carrying & Vice. Vice & Trim seem to have  
and some of them very serious. Since some  
were & others are now - a graduate of the  
A. S. L. School. Mr. Melvin Brownfield  
also from the same school - three of the best  
Negro children have been received into full  
Christianity in Conference & A. S. L. and  
so are Prof. H. M. & his son C. M. McElroy  
Professor of Chemistry. The former received  
into the church. Prof. Melvin & his son continuing  
the fraternal strain has recently received &  
received into the Executive. In October  
recently from the Emmanuel Congrega-  
tional and the First Free Pres. in Boston  
Prof. C. C. & Prof. F. G. & Prof. C. C. complete their  
hereof elsewhere in Boston have graduated from  
the Ec. Col. with 5 Negroes and 5 Col. &  
one white have graduated from A. S. L. with  
8 Negroes and one white. 3 of the former  
G. W. C. & Prof. F. G. & Prof. C. C. have received  
from the A. S. L. Pres. & Prof. C. C. & Prof. C. C.

At the first the Church had given the Royal  
Academy of Edinburgh £1000.00 & then £1000.00 annually  
to the Chinese to open a School. This was  
done in a very simple way. The Chinese & the  
S.C. & C. Society had joined together and  
out of 2 Royal Academies £1000.00 & £1000.  
of their own £1000.00 the Chinese business was  
as nearly as can be estimated to have amounted  
to £1000.00. The Chinese have been between £2000.  
I have the exact figures for all but two years  
and I will estimate these as it does not give  
the Church property cost about £500. - £500 was given  
to the King who was granted by the Board to  
the land, & perhaps one fifth of the contributions  
was by the Missionaries when there were the  
households here & the third these last years.

From the first the Church has contributed to the  
dry at first only one hundred pounds but increasing the  
proportion year by year till now they pay more than  
half in of years <sup>many</sup> they will have assumed the  
whole. They have always cared for their own  
poor & besides the S. C. Society the American Mi-  
sionary & the C. C. Society as well as the school in  
Shewme have been regular contributors to the  
Mission.

(Missing sometimes these contributions amounting to over 38 Dollars from the Kindergarten they are taught to give, earning their money by reciting perfectly the Golden Texts while they are in the Kindergarten & Primary Dept., the memory verses of the month in the other departments. These they recite at the Board meeting the last Friday of every month.)

About 50 Armenian young men have been taught more or less English by some of the ladies in the station with God and always for a day or two. 12 Moslem girls have been boarders for longer or shorter periods, as many Jewesses, ~~and~~ <sup>do</sup> Jewish & a few Moslem boys have been boarders in the Boys School. Hundreds of Jewish girls have been taught in the schools a few Moslems and all the Armenian children from the homes in the City - villages & ~~now~~ <sup>are</sup> educated in Shreveport since 1870 by means of the school but in 1884 the present teacher, who is also Evangelist, was settled in the village soon after a property was secured for \$400 and regular Sabbath services & School work also established schools have been built in other villages again & again and one in each <sup>of</sup> the year

Friends of Education have heard the joyful  
Eight Church Services, the Evening Prayer meeting,  
the voice of Thomas' sister Lucy and Mr. C. C. Miller  
calling for their names, beside the Committee  
that have liquidated the debts of the Rev. W. H.  
Ward, & the Socio-religious Friends gathered  
to send him other funds from the West  
Friends had received a cable from one of our  
agents to inform us respecting a bill introduced in  
the Legislature of California - Corker's Bill  
prohibiting the sale of alcohol east and west  
of the Mississippi River, and extending  
such a禁令 to the Pacific coast.

Three little graves are dedicated in memory  
of one John Hall & his son have been claimed  
as Christ's successors. This is the third  
burial from the Park of Cypress Grove Cemetery  
in Sacramento, the first being that of his mother -  
his first wife, Mrs. Mary Hall, who died at  
the hands of her husband. They were buried in the  
same grave, the wife above the husband.

~~This is the only cemetery~~  
~~in Sacramento, S. F., San Francisco~~

Preaching

W. H. C. Dear Friend, These words of mine on the subject under consideration, etc., & me, like the startled rascal, lay, in the surface of the trembling crystal water written. I beseech great wisdom that every my impulsive thoughts upon the full and deep cup of your religion and saving message may meet your intent in behalf of the Jew, who in his errors owned and believed of God, for all the different nationalities represented in Persia!

The topic suggested is "Favorable and unfavorable relation in our work with Judaism. And through the Jews. Methods and success."

1. Favorable relations. — The Jew accepts the Old Testament, which is also, in part, the Bible of the Christian, as inspired by God. The Jew is a monotheist. The Jew is a believer in a Christ to come. He recognizes the necessity of the shedding of blood for the remission of sins. — that is, the necessity of a Saviour from sin. — while if saved first, or the sacrifice of the Jew — the lamb without blemish, offered for the remission of sins.

2. Unfavorable relations: — The Jew is in a strange land; must be taught by strangers the truths of his beloved Law, in a tongue other than his mother tongue; is an object of hatred and persecution, in this land in a second

of his religion, and is asked to change that religion for me, which, if received, renders him an object of hatred and abhorrence, not only to the Persians, but also to those of his nation. 3. And I recall the You know surely, which our great Example, shows this followers how to convince the Jew, that the promised Messiah has come. "And beginning at Moses, and all the prophets, he expounded unto them, in all the scripture, the thing concerning himself." Paul also in his Epistles; "Delivering unto every creature, both to small and great, saying none other thing, than this, that Christ did say should come, that Christ should suffer, and that he should be the first that should rise from the dead." Colossians, you know the scriptures, that Jesus is Christ.

4. Method. See You remain in my judgment, & social meetings, and social relations, — that is, meeting, and heart & society adapted to his needs. To sum up; the first, require for successful work among the Jews, in the Spirit of Christ. The second, is an intimate acquaintance with the scriptures, old & new Testaments. I should commence my efforts to convince a Jewish tribe of Christians, from Moses and the prophets. I have found, that to this day, many of the Jews, who have looked, are in awe of the one Messiah clothed with temporal power, who comes to lead

Other religious +  
Religious beliefs

turn back to their Shady City; and Shady Temple. This argues a profound ignorance of their own Scripture, concerning the Messiah's character and design in his mission. The Jew was in the M<sup>t</sup> testament, he respects the law, meekness &c in me good, and poor Christ crucified, from "Moses and the Prophets."

Let us Jew, if he will not receive him. After all, the Devil is a man. "Truth makes free," & truth makes few ignorant, & men in error, & weak, & foolish, & passion<sup>Y</sup> to please him that you love him. In order to do this, it is hardly necessary to add - love him! The Jewish Nation is not an ignorant, savage one. When our ancestors were clad in the skins of wild animals, pale painted blue, tattooed with strange devices, the Jews were a nation of poets, philosophers and historians. They are not to be satisfied with generalities, nor convinced by an empty presentation of the truths which we desire them to accept. The Most Holy Spirit of God, who like Lucifer emptied vessels<sup>Y</sup> the propagation of his gracious work, - and yet we are commanded to add to our virtue, knowledge, etc. — "Jesus, said he unto them, have ye understood all these things? They say unto him, Yes, Lord. Then said he unto them, Therefore every one that is instructed unto the kingdom of heaven, is like unto a man which is an honest scholar,

44. which bringeth forth out of his treasure, things, new  
and old," "The Holy Ghost, whom the Father will send  
in My Name, he shall teach you every thing, he shall  
glorify Me". Then, successively turning, the exhorter  
you in substance and spirit, & then "Whom may  
perceiveth, cometh only through the power and teaching  
of the Spirit. Are we satisfied with the measure  
of the Spirit or not. Are we possessed? Oats, the work  
is in us, and through us, mightily? — Do not our  
hearts cry out "O L! that I knew where I might find  
thee; "that I had ornaments to become rided; and  
that thy hand might be on me!"

(Repeating, & humbly)

Marie Gray Dace.

## PREACHING THE GOSPEL - HOW CAN IT BE MADE MORE EFFICACIOUS?

In considering this topic there are three thoughts which must be kept in mind as being fundamental to a preacher's success.

### I. He must understand the needs of the people.

No minister can hope to attain his purpose unless he knows what his people need. He must not think that any text or subject which interests him, is necessarily that which is going to help his people. He can only discover their needs by mingling and talking with them about their spiritual progress and growth or doubts and hinderances.

II. The preacher must realize that his hearers may be divided into several classes and that he must adapt his preaching to these different standards, perhaps an impossibility in any one discourse, but the keeping this fact in view will be of material assistance to the minister in his ministrations.

Perhaps all hearers of the Gospel can be divided into the following three classes:

1. Those to whom the message is a new story, never having heard it in this light or form before.

2. Those who have heard the message time and again, but have not accepted it, and are so to speak, "Gospel hardened sinners".

3. Those who have heard the message and have accepted it,-- Christians in fact.

These three classes may be reached and influenced by appealing to them in either of several ways, such as to their reason and intellect, or to their affections, that is, to the emotional side of their nature. I do not mean that a sermon or address should be so composed that these features are apparent, but I believe that the preacher should study his people, that he should understand that there are these channels open to him, and that if not successful in the one, he should try another. There is too much self-satisfaction in present methods, too much falling into ruts.

To reach the first class, those to whom the Gospel message is new, let the beauty and attractiveness of that message be ~~por~~ and show trayed. Picture its naturalness and simplicity, make it vivid, that it meets the wants of the human heart. The Bible is full of illustrations which will arouse the interest, fix the attention and touch the heart of the listener.

If preaching from a yearning heart and vivid pictures fail to arouse the Gospel hardened sinner, perhaps Jonathan Edwards' method of portraying the Judgement Day and its horrors may arouse the sleeping conscience. But at least let an effort be made to strike on some new spot.

The third class of hearers, the Christians, also need help. And here instruction in Bible truths and doctrines is necessary. In some parts of our missionary fields what we need is, I believe, not so much more converts, as it is a deeper spiritual tone, a stronger and more enduring Christian character in our converts. How to

build up Christian character is a difficult problem. The fact that most of the races from which our converts come have been down-trodden and oppressed for centuries, must be taken into consideration. But I believe that the third principle which we must bear in mind in looking to the greater efficiency of Gospel preaching, will help us here; it is

III. The preacher must have a masterly knowledge of the Bible. Sciences, philosophy and kindred branches may awaken the mind to greater efficiency and broaden it, but a simple yet thorough knowledge of Bible truths and a scholarly ability to search for hidden treasures, is essential, not only for the building up of Christian character, but in order to handle the Word of God effectually for the many other hearers.

I am aware that most of our preachers labor under great disadvantages. Greek and Hebrew are unknown to them, and hence those channels are closed for discovering the depth and force of many texts. There is also a great lack of helps in the line of commentaries and of text books. And yet in spite of these deficiencies, I believe that more can be made and should be made of expository preaching. Let there be less moralizing on a text or topic and more exposition of God's Word. Let the argument and teaching of the sacred writer be substituted for the logic and conclusions of the preacher. The expository sermon rightly used, cannot fail to make its impress on its hearers.

The few suggestions which I would make in considering this question of the greater efficiency in Gospel preaching, are therefore, closer attention to the needs of the hearers, greater thought and care in adapting the preaching to those needs, and more of an effort to expound the Word of God as we have it.

~~Benjamin W. Labaree  
Doomish~~

## Preaching the Gospel and How to make it more Effective.

As a preliminary consideration it may be well to inquire what is meant by "Preaching the Gospel." The popular idea of preaching is connected with the formal utterance of religious truth from the pulpit. A little study of the Greek Testament discloses the fact that there are several terms in the original translated to preach, the most important of which are κηρύσσω, to proclaim or a herald, and εὐαγγέλιζω, to declare good news. Perhaps the English word preach is more closely allied to the former meaning, but it should not be restricted to it. Thus in Luke IV, 18 & 19, we have the two words occurring in juxtaposition, and translated (in the A.V. at least) by the same English word: "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel, i.e. to declare good news, to the poor, . . . and to preach, i.e. to proclaim the acceptable year of the Lord." While this public proclamation of the Gospel may be regarded as the great and prominent means instituted of the Lord for the advancement of his kingdom, still we are not to overlook or under estimate the more private declaration of the good news to the individual soul or the little group of inquirers wherever opportunity occurs. I would rather emphasize than ignore this kind of preaching. In warfare sharp shooting directed toward individuals has been found very effective. Philip was sent to the treasurer of the Ethiopian queen & preached unto him Jesus so successfully that he went on his way rejoicing. Our Lord's discourse with the woman at the well & the inquirer by night will recur before

to the mind. Taking the preaching then in the wide sense as including both methods of declaring the good news of salvation our inquiry is, how shall this work for the Master be made more effective?

I A more distinct recognition of the object to be attained is desirable. If a man is to look for something it is well for him to have a clear understanding as to what he is seeking.

I The design of preaching the Gospel, <sup>in</sup> the first place the design of the written Gospel. This, as we learn from the closing verses of John xx, is to bring men to a saving faith in the Lord Jesus. As a basis for such faith, knowledge is essential, and we have the solid, four square foundation laid in the Gospel history, adapted to the Jew, the Roman, the Greek & the Christian. Christianity is no mere system of speculative philosophy. It rests upon facts, & as Bernard observes: (Prologue of Doctrine in the New Testament) "it begins from the reason and the testimony of the senses. Its materials are facts, & it is itself the interpretation & application of them." The design of the history is that men may be brought to a saving knowledge of Christ (John xvi, 3) and obtain the spiritual life through faith in him. The first design then of our preaching is to bring these facts of a redemption, wrought out by the Son of God, to bear upon the lost soul of man, so that believing & accepting he may be saved.

~~Of course we do not mean that the salvation of men is the highest or ultimate aim of our efforts, for that, as revealed and enjoined in the Scriptures, & recognized in the Heiligenstedt Catechism is to Glorify God" but~~

practically it results in the same thing, since those who are thus saved redound to the praise of the glory of his Grace. According to Rev. R. A. Torrey of the Bible Institute Chicago, in his excellent little work "How to bring men to Christ" there are two things which a man needs to know, and one thing he needs to do in order to be saved. What he needs to know is first, that he is a lost sinner, . . . . second that Christ is an all-sufficient Saviour. What he needs to do is simply to accept this all-sufficient Saviour whom God has provided.

2 There is another great design of preaching, viz. the edification of believers. The Gospels, as we have seen, correspond to the first design and the Epistles to this second design. The Epistles, as you may recall are addressed to the saints in Rome, to the church of God, which is at Corinth & the churches of Galatia, to the saints which are at Ephesus, &c. They are supposed to have been born again, & to have received the spiritual life. They are now to be directed, encouraged, warned and strengthened that they may walk worthily in their new life, in accordance with the privileges and duties of their high calling and destiny. Of course it is evident that this design is but secondary, subordinate & contingent to the first. The two may be found side by side in the great commission. ~~at those~~ Go ye therefore & teach (or disciple) all nations - &c. First bring them to the saved condition of obedient followers of Jesus, and after organizing them & gathering them into churches by the initiatory rite of baptism, then comes the subsequent duty - teaching them to

observe and do all things commanded by the Lord. The principles of Christian living as enjoined by Christ.

II. The subject matter of the preaching should be selected with a view to the attainment of the object distinctly in mind. Paul & Barnabas went both together into the synagogue of the Jews at Iconium and so spoke that a great multitude both of the Jews & of the Greeks believed." Could we but have an inspired exposition of that little word so, we would have a satisfactory solution of the problem before us. It may have reference to the matter presented in their discourse, as well as the manner of its presentation. If we examine the brief reports of the sermons recorded in the Acts, from Peter at Pentecost to Paul at Rome with perhaps the sole exception of Paul's conservative address at Athens\* (where he seems to have had indifferent success) we shall find them Christological; and in Acts XVII. we find a distinct statement of his subject matter: that Christ must needs have suffered and risen from the dead & that this Jesus whom I preach unto you is Christ.

Christ must be the sum, center and marrow of our preaching. The great facts of the N. T. centering about the Saviour should afford the body & substance of our teaching. The incarnation, crucifixion, resurrection and ascension of our Lord form the solid piers of the shining budge of hope, which divine mercy has constructed across the dark and deadly stream of human guilt. We are perhaps too apt to combat false doctrines, to dwell too much on the mere forms & ceremonies of religion in our

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\* It has been suggested that Paul was interrupted in this address before he had reached the direct practical presentation of the Gospel.

sermons, instead of laying bare the core, and proclaiming the rich provision for the supply of man's need provided in the Gospel, a salvation finished, full and free.

But not only should Christ be the center of our preaching in order to attain the first design, but also in the second He is still the chief. He is indeed the Author and Finisher of our faith and he is also the one with whom we must look in running the race set before us. It has been observed that the first part of the Epistles are doctrinal and the latter part practical, thus truth is in order to practice, what Christ has done for us is presented and upon it is based the exhortation to worthy living. We should follow this example & the careful not to divorce morality from its Christian basis.

### III The Manner of the preaching is an important factor.

1. It should be gentle while earnest. Avoiding all harshness in the presentation of the most solemn truths, there should be manifest in the manner, a thorough conviction of the truth of the teaching, and also of its importance. I believe therefore have I spoken. Firm belief makes forcible utterance.

2. It should be affectionate & persuasive. If we entertain in our hearts a pessimistic view of the people, <sup>(say for example, the Armenians)</sup> in relation to spiritual things, even though we hold an optimistic view of God's grace, we are not likely to be effective in our presentation of the truth to them. While it is true that we are witnesses, and as such have only to testify faithfully to the truth; we must not forget that we are ambassadors for Christ, on a special mission, & in this capacity we beg

and beseech men to be reconciled to God (2 Cor. v. 20). Knowing the terror of the Lord, we persuade men (v. 11). According to Prof. Phelps' definition, this is the final characteristic of a sermon viz. "with a view to persuasion". This should be kept clearly in mind in the preparation & delivery of the sermon.

3. It should be definite and clear. Holding distinctly in mind what we are endeavoring to persuade the hearers to do, let us make the directions so definite & specific that whether they yield or not, they shall not be in doubt as to what we are aiming at. Especially, in our endeavors to bring men to a saving faith in Christ let us see to it that the directions are so distinct & plain, that if followed, they will lead to salvation. Truett, in his Lectures on Revivals has some excellent thoughts on this point.

IV. But besides the matter and the manner and back of there is the man, his character - the personal element. In one of the sermons of Rev. Dr. Gregg of Brooklyn this factor is noted. In his sermon on "The Supremacy of Christian character", the second point which he merely mentions, but does not develop, is this: "Character is necessary to a forcible representation of Christ & His Gospel." Paul writes to Timothy: "Take heed unto thyself". If we exhort men to a personal acceptance of Christ as Saviour & Lord, let it be plainly evident that we have cordially accepted Him ourselves in both offices, and have no reason to urge it, but rather infinite reason to rejoice at having done so. Let it be manifest that it is no mere perfunctory service in which we are engaged, but rather, as earnest, loyal and grateful servants of Christ we seek to promote the spiritual & eternal well-being

of our hearers. If we exhort believers to the practice of Christian grace, love, joy, peace &c, let it be clear that by the grace of God, & the indwelling of His Spirit we ourselves, in some degree at least, show forth the fruits of the Spirit in our own lives.

Another consideration is the importance of praying hours as an aid to effectiveness in preaching. Paul, in his Epistles, frequently asks prayer in his behalf. If I mistake not such a request occurs in all his Epistles & Churches, except Galatians. Two opportune illustrations have recently fallen into my hand.

"The Christian," of Boston, narrates an incident in the life of the late Gen. Burn. On one occasion he prevailed on a fellow officer, a most notorious swearer to go to church with him. When they were seated, he put up an earnest mental prayer that the preacher might be led to say something against swearing, that might be useful to his companion. Toward the close of his discourse which was on quite a different subject, "the preacher began to reprove the vice of swearing and was a full quarter of an hour demonstrating with uncommon eloquence & convincing argument, its sinfulness, meanness, unprofitableness & dangerous consequences." The paper offers the reflection: If there were more praying hours there might be more guided preachers, whose words would reach the hearts of sinful men. So likewise Dr. Chapman highly values this help in his labours at the great Bethany Church, Phila. He says: "One of the best things that I had & which aided me greatly in my work & was the brotherhood of Andrew & Philip & Every man pledges himself to pray every day for the Spirit of Christ to come among men. & Every man pledges himself

every week to try and bring at least one man under the influence of the Gospel. \* \* \* Some have asked me: How were you able to lead so many to Christ in the church? About 1100 made confession of Christ [in less than three years] It was the easiest thing in the world \* \* \* This is what they did for me. They cried out with one accord: O, God, bless our pastor today that he may win souls. Give him some one today for his hire."

The other example is from "Prayer & its Remarkable Answers" (Talton) There was in one of our Eastern cities a minister of rare genius, whose discourses had such literary excellence as to attract large & admiring audiences, \* \* \* He had unusual talent, was of an emotional & forcible temperament & chiefly interested the people by discussing themes which are on the outskirts of religion, & belong to its morality & aesthetics, rather than to its central heart & life. \* \* \* While applauding crowds came there were few conversions, & there was no deepening of the spiritual life of the church. Thinking sorrowfully over this fact a few brethren agreed to make the pastor a subject of special private prayer that the Lord himself would be his teacher. This united prayer was continued for some time, when one Sunday the Pastor went into the pulpit & prayed & preached in a manner which astounded his audience by its gospel simplicity, its spiritual fervor, its moving pathos, & its earnest endeavor to bring men to an instant & full acceptance of an abounding Saviour. He told the wondering people that he had recently experienced so total a change of view and feeling that it seemed like a second conversion \* \* . All hearts were melted as they listened, & all eyes were filled with tears \* \* \* After that there was no more feeling that only the intellect was fed. \* \* \* The secret of a pulpit off power

is a praying church."

Instructive is the history in the 4<sup>th</sup> of Acts. The company of believers lifted up their voice to God with one accord & prayed, "And now Lord behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word." Then a couple of verses after it is added, and they were all filled with the Holy Ghost, & they spake the word of God with boldness, & again two verses further on we read: "And with great power gave the Apostles witness of the resurrection of the Lord." This brings us to the last & most important point of all.

**VI. The Baptism of the Holy Ghost.** On the day of Pentecost they were all filled with the Holy Ghost, & Peter stood up with the eleven, & preached unto the people, with the well-known result of 3000 added to them the same day. Finney, immediately following his conversion received a most wonderful baptism of the Spirit, and hence his marvelous power in the work of the Lord. Those who have received this precious baptism of the Spirit for service are endued with power from on high. It is said of Moody that after he had that wonderful experience in New York: "From that hour he never preached a sermon without some individual being brought into the kingdom of God.

Generally this endowment of power for service does not immediately follow the gracious operation of the Spirit in conversion. Mr. Gaile the veteran New England Evangelist, claims that one should not enter upon the work of the ministry until he has received this special baptism for service, but should tarry at Jerusalem until it is received. It appears, however, that he himself had been preaching a number of years, & with good success too, before experiencing its blessing.

In this matter experiences differ. To some, as in the case of Moody, it comes as a wonderful emotion, wave upon wave, wave upon wave, floods of the power of God. On the other hand, as in the case of Messrs.

Mills, Chapman, & J. B. Meyer, there was no particular emotion, yet they all testify that with the baptism is a great increase of power for service.

The conditions upon which the grace is bestowed are variously stated by different writers. A few may be mentioned, as follows:

Hinney (condensed by Rev. R. L. Stanton, D.D.): Accepting the commission, realizing the necessity of the power, waiting for the fulfillment of the promise; praying in faith for it, and persistence in prayer and waiting till the blessing is received.

Rev. D. A. Torrey, Bible Institute Chicago, Repent & be baptized; Obey Him, - utter surrender of ourselves, our wills, & all we have to Christ; i.e. thirty, intense longing & sense of our absolute need; Ask Him; Definite prayer; and Faith.

J. B. Meyer We must desire to be filled for the glory of God; we must bring cleansed vessels; we must be free and let the Holy Spirit do as he will with & through us; we must appropriate Him by faith. There is no need for us to wait ten days, because the Holy Spirit has been given to the church. . . . We have simply to take what God has allotted to us, & is waiting & import.

Rev. Pleasant Hunter Jr. mentions among the conditions, that we should go alone with God in the state of earnest desire & full surrender, and ask Him for the Holy Spirit, & often receiving & alone with Him often, to become well acquainted with Him. He also observes: The power of which we are speaking is not a power to be received from Him, but rather to be found in Him. Another says of this filling of the Spirit: It is a promise, claim it, a gift, take it; a command, obey it.

This all-important and all-comprehensive condition of effective service is necessary for us all, and in the light of Scripture is open to us all. Let us then accept the conditions, and earnestly & perseveringly seek the endowment of power, that

that the Lord may use us for His own glory.

"Lord, speak to me, that I may speak  
In living accents of thy love  
As thou hast sought, so let me seek  
Thy erring children lost & lone.

Oh, lead me, Lord, that I may lead  
The wandering & the wavering feet.  
Oh feed me, Lord, that I may feed  
Thy hungering ones with manna sweet.

"Oh strengthen me, that while I stand  
Firm on the Rock, and strong in thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

Oh, teach me, Lord, that I may teach  
The precious things thou dost impart.  
And wing my words that they may reach  
The hidden depths of many a heart.

"Oh, fill me with thy fulness, Lord,  
Until my very heart overflows.  
In kindling thought and glowing word  
Thy love to tell, thy praise to show.

Oh, use me, Lord, use even me  
Just as thou wilt & when & where  
Until thy blessed face I see  
Thy rest, thy joy, thy glory share"

J. B. Potter.

Aug. 30<sup>th</sup> 1894

Touring

I hope our Govt. will have time to consider it  
and after their decision we'll let you know.

On my return from the U.S. I expect to go to  
the following countries in. I expect to go to  
China, then perhaps up the Indus River, or  
a great deal of time the Indus River, and  
while there as in a friendly and peaceful  
country, the difficulties described in  
your letter B. - would likely have you  
traveling about haphazard, for it is a  
very interesting and important trip.  
Going South from Laturi about twenty  
miles we strike the Indus, a large  
village of Adi tribesmen. They are  
now here friend to friend. Most of them  
probably they gather around us; as they  
receive nothing to live on in the country  
that surrounds. It is well stocked with many  
wild animals, but few men and cattle,  
but the tribesmen however are all  
provided with all sorts of horses and cattle,  
oxen and, bags, &c. So that they are  
not afraid of the dangers of a life spent  
out of doors. They are still, in the mountains, no roads,  
but in some parts are made by hand, and are  
also when we can find with them to do  
it. It is the custom here at night, when  
traveling in that direction, the guides for

a sojourn of several days at a time, and our evangelistic visit there has much less been so successful. The son of the former leader has become a decided skeptic, and by his example - like so many others of all who have wife's sister, brother-in-law and a brother & wife enlightened, although they have not yet made a public profession of an infidelity. There is considerable inquiry, while the majority are indifferent and satisfied with the old way.

Leaving El Kiehien we pass on through several Moslem towns, with no nearer to the right and left of our way. As we stop at different places, we proclaim the Gospel, and there are many hearers, although many are very cold, being ground and thorny thicket hearers, still we work on, trusting that some will may find a spot of good ground. In the village of Douskawar we are received as cordially and lovingly and trustingly that we feel as if we had reached our oasis in the desert, and we sit down and talk of leaves as it our brook is and streams. They are the same people with whom El Kiehien. In the city of Marakech, our helper

3.

Kashe Mosha with his devoted wife, have stood like a pillar of light for almost fifteen years. At times he has been greatly encouraged in his work, and a church has been organized there. Again there have been times when no better has been the opposition. But he has been much cast down, and well nigh disheartened. At present the state of things here is quite depressing & the churchmen very cold and indifferent, and few attending the meetings. Still Kashe Mosha works on in hope of better things in the future.

Thirty miles from Maraykia is Madzak, an interesting town where there are dwelling a few Armenians, and some Jews and others. Here is considerable freedom among the Moslems. They are ready enough to listen to the preaching of the word if the preacher will take the trouble to interest them and gather them together, but often care more for the world, life and health. There, with his wife, are the grandfathers of our schools in Sevaz. There was an elderly lame friend who remarkable contrasted with other persons there, and this with the upright lives are a constant object of wonder -

4.

Twenty-four miles further on we came  
to Saq Bulak, a conglomeration of Kurds,  
Persians, Syrians, Jews, Nestorians and  
Armenians, but chiefly Kurds. Here  
we have a good man stationed, and  
there have been converts from Kurds  
and Armenians, and much evangelistic  
work done for the other nationalities.

In another direction and two days  
from Maragha is Sin Kalia, where the  
son of Sidi Khalil is acting as a helper.  
He who once persecuted his master on  
account of his Christianity now himself  
suffering persecution from the same cause.  
Each of these stations is the centre of an  
interesting field of labor, where the people  
sitting in the darkness and in the valley  
of the shadow of death are very readily  
approached by the earnest Evangelist.  
On toward the South and still within the  
boundaries of our field are thousands  
of starving souls, perishing without  
ever having heard of the way of salvation.

The sixth station is Zerjan. This outpost  
has been occupied about two years.  
Our evangelist there seems very enthusiastic  
and is reaching Moslems as well as  
Armenians. Here again is the evan-

of an interesting field. Mortie East lies  
Arabiéil, a muddy city and accessible,  
and where there seems to be an opening.  
There is a caliphâeur stationed there.  
Extending out from there, through  
a bar and on towards Makrit is a vast  
territory, entirely uncultivated, where the  
people are savages as well as Moslems.  
are wild, fierce and quarrelsome, and the  
spiritual darkness is like that of Egypt.  
What is the duty of the missionary to these  
people dwelling in these regions? Travelling  
is not always easy. After a tiresome day's  
riding at a dismal stopping place, the  
noisy, dirty, rude, uncouth and indifferent  
inhabitants give one the heart-ache.

They are a great curiosity to them, and  
they gather to see the shohes. We begin to  
preach. They try to give our message in a  
way that would teach them understanding  
after the manner. They think we are talking  
imply, plainly and convincingly  
simply. They will immediately and gladly  
accept the gospel, when & our consideration  
time, some one calls out, "Please may I  
children here you?" "Why do you wear  
a basket on your head?" "Your words  
are good, become a Christian and

we will give you a leave and a smile  
as they did one day & one of our gen-  
tlemen. and making other similar  
irrelevant remarks. Our heart sinks  
with us. we think of America, our  
home and friends left behind, the  
privileges we enjoyed there, the quiet  
leisure, the church services, the reverent  
assemblies, the enthusiastic meetings  
the clear, nicely dressed, orderly con-  
gregations. and in such good we might  
have done if we had only met there.  
The contrast is great. We are tempted  
to say, "that is the size of it all, this  
isolation and lone lines in the midst  
of these unappreciative unsympathetic  
unthankful people, and all this  
trouble and expense". The Satan  
tempts us, trying to hinder the work,  
not being willing to give up his hold  
over these multitudes. These are  
very bad for help. He helps and  
comforts and strengthens, and we  
begin again. The commands and  
promises come to mind, "I will not  
forsake thee, nor forsake thee". Be strong  
and of a good courage. Have not I  
commanded thee? Be strong and

of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee wheresoever thou goest." Be of good courage and he shall strengthen your heart; all ye that hope in the Lord. And lo! I am with you always, even unto the end of the world. Jesus felt - as he went about doing good and they received him not. Did he get discouraged and ready to give up, ~~no~~, never. But the rather the emphatic ally repeated the exhortation & us "Go tell." So we have no alternative.

The must go, difficult or easy, "whether they will hear or whether they will forbear." Who knoweth whether shall prosper, either this or that, or whether they both shall be alike good." He has promised to be with us always. The heart of man is in his hands and he can save whom he will. I sincerely believe that there are precious souls whom we shall meet on the other shore, saved because we have gone to them in the spirit of Christ, in obedience to the command and carried to them the bread of life. They after were sent to the bedside of a dying comrade to tell him

of Jesus and pray with her? Why was another sent - to a crowd of women, who with clasped hands and tear stained cheeks listened to the story of the cross? Why was another permitted to tell the true way to pray to some who came seeking for written prayers to bind upon the neck and arms as charms? Why was one led to speak so earnestly & one in apparent health, who a few days after was laid in the grave? Why were we so often led to tell to tales of sorrow and permitted, to point out the only true source of peace and comfort?

They do take in and remember us well that - one tell them. See after years, revisiting where perhaps we thought we had not accomplished anything, we often hear over words repeated, and some are comes and tells us he or she is trying to do as we told them. It is not our business to count - the cost, but - do the work, going where the spirit leads, and speaking the words the spirit inspires, leaving the results with the Lord.

- There is a question as to how much luggage we should take with us, as we

go on a long hard ride. knife, fork and spoon seem to us indispensable. If we try sleeping on the floor, we take cold, and stiff limbs and an aching head are not conducive to effective preaching. The most - have suitable and nourishing food, or we become weak and useless. In the dirty, dusty houses, our clothes become more quickly soiled. The most keep clean, else how can we teach cleanliness. So it is necessary to take several changes of clothing. The physician must carry medicines. Making our luggage as little as possible there is in the eye of the nations an appearance of extravagance and great wealth. Jesus went about, and so did his disciples. but we cannot. One missionary gentlewoman can wrap up in a sheep skin coat, roll over on the floor, sleep a refreshing sleep and rise in the morning ready for work. Another trying to do the same thing would be completely unfitted for work. One missionary lady, who could do exceptionally for a village work could not eat the native food. Another gets so weary after a long horse back ride, that she is unfit for

wrote until after a rain & is it not better  
in training to go slowly, make short stages,  
take selective "comforts" as are a necessity, and  
stay long enough in a place to get  
acquainted with the people, answer their  
questions in a ready, clear & simple  
language, carefully & surely, over and  
over again, and after a time review  
the same places, and tell the story all  
over again and teach them a new

light - are not & have made man-  
geries in the field? How much  
angst are to break them? Would it  
not be well for the missionary to go  
with them often, quieting, superintending  
considering and encouraging by ex-  
ample as well as precept?

As we ride over this rough hilly coun-  
try, we suddenly come to us the words of the  
prophet; "Every valley shall be exalted, and  
every mountain and hill shall be made low,  
and the crooked shall be made straight; and the  
rough places plain." And we are assured that  
every thing of the Lord shall be revealed.  
And in every village it is desired there shall be a  
Christian church; and where there, where instead  
of a person's signature and signature shall be a seal  
where his family altar shall be a sign of his peaceful  
homes and the whole land shall be a Christian land.

OCT 9

Left off my duty at Wisconsin and came home  
**DR. BROWN.** These regions? During & - & -  
always easy. After a tiresome day's ride, at  
a dismal stopping place, the noisy, dirty, rude,  
encouraging and indifferent - inhabitants give  
one the heart-ache. They are a great curia-  
& ~~them~~, and they gather & see "the world". They  
begin to preach. They try to give our message in  
a way that shall reach their understanding  
and the heart. The things we are passing saying  
plainly and convincingly, surely they will  
immediately and gladly accept the gospel, when  
our consternation, cause one calls out, "How  
many children have you?" "Why do you wear a  
hat - in your head?" ~~as good~~ words are  
good, we come ~~a~~ <sup>to</sup> Wisconsin and we will  
give you a horse and a wife", as they did  
one day to one of our gentlemen. and many  
other similar irrelevant questions and remarks.  
Our heart sinks within us. The kind of America,  
our home and friends left behind, the privileges  
we enjoyed there, the quiet, lofty, solemn churchies  
the reverent assemblies, the enthusiastic meet-  
ings, the clean, nicely dressed, orderly congre-  
gations, - how much good we might  
have done if we had only stayed there. The  
contrast is great. They are tempted to say "What  
is the use of it all, this isolation and loneliness

in the midst - & these unappreciative, ungrateful,  
stolid, unthankful people, and all this trouble  
and expense?" So Satan tempts us, trying to  
hinder the work, not reluctantly willing to give up  
his hold upon these multitudes. Then we  
cry to God for it is He who and commands  
and strengthens, and we begin again. The  
comforter and promises come to mind.  
"He will not fail thee nor forsake thee." "Be  
strong and of a good courage, be not afraid  
nither be thou dismayed, for the Lord thy God  
is with thee wherever thou goest." "Be of good  
courage and thou shall strengthen thy heart,  
all in that hope in the Lord." "And lo, I am  
with you alway." I wonder how Jesus felt,  
as he went about doing good, and they  
received him not. Did he get discouraged  
and ready to give up? Never. But he rather  
he emphatically repeated the commission  
"Go tell." So we have no other alternative;  
the must go, difficult or easy, "whether  
they will hear or whether they will forbear."  
We know not "whether shall prosper, either  
this or that; or whether they both shall be  
alike good." He has promised to be with  
us always. The hearts of men are in his  
hands, and he can save whom he will.  
I sincerely believe that there are precious

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To all whom we speak sweet - and the adhes  
above, sacred because we have given to them  
in the Spirit of Christ; in a silence & still  
command, and carried & kept the bread  
of life. Why otherwise was one sent - to the  
bedside of a dying woman to tell her of Jesus  
and pray with her? Why was another sent - to  
a crowd of women who with clasped hands  
and fair stained cheeks listened to the story  
of the cross? Why was another permitted  
to track the true way to pray & some whose  
cause asking for written prayers to be laid  
upon their neck and arms as charms.  
Why was one led to speak so earnestly  
to one in apparent health; who a few days after  
was laid in the grave? Why are we often led  
to listen to tales of sorrow and permitted to point  
out the only true source of peace and comfort?  
They do take in and remember much that  
we tell them. In after years, revisiting where  
perhaps we thought we had not accomplished  
any thing, we often hear our own words  
repeated, and some one comes and tells us  
hear she is trying to do as we told her. It  
is not our business to count the cost, but do  
the work, going where the Spirit leads, and  
speaking the words the Spirit inspires, leaving  
the result with the Lord -

There is a question as to how much luggage we should take with us as we go on our tour. A bedstead, knife, fork and spoon seem to us indispensable. If we try sleeping on the floor, we fare cold, and stiff limbs and an aching head are not conducive to effective preaching. We must have suitable and nourishing food or we become weak and useless. In the dirty, dusty houses, our clothes become more quickly soiled. We cannot keep clean; else how can we teach cleanliness? So it is necessary to take several changes of clothing.

The physician must carry medicines. Making our luggage as little as possible, there is in the eyes of the natives an appearance of extravagance and great wealth. Jesus went afoot; and so did his disciples; but we cannot. One missionary俗人俗人 can wrap up in a sheep skin coat, roll over on the floor, sleep a refreshing sleep and rise in the morning ready for work. Another trying to do the same thing would be completely unfitted for work. One missionary lady, who could do exceptionally good village work, could not eat the native food. Another gets so weary after a long horseback ride that she is unfit for work until after a rest. Is it not better in touring to go slowly, making short stages,

taking such care to do as are necessary and stay long enough in a place to get acquainted with the people, to answer their trivial questions, and preach Christ to them interestingly, carefully, slowly, over and over again; then after a time revisit the same places, till the story over again and teach them more. Ought we not to have more evangelists in the field? Alone, much easier - we & trust Him! Should it not be well for the missionary to go with them often, guiding, superintending and counseling, encouraging by example as well as precept?

As we ride over this rough, hilly country, how vividly come to us the words of the prophet: "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight; and the rough places plain." We are assured that surely the glory of the Lord shall be revealed, when in every village in Persia, there shall be a Christian Church and School house, when instead of the present ignorance, every one shall be a reader, when the family altar shall be set up in the peaceful homes and the whole land shall be a Christian land.

# The Armenian Church. Our Relation to it, and Prospect of Reform

What is the Armenian Church? This question would be answered in one way from the historical & theological standpoint but from the practical, stand-point of today I should answer it as follows:

The Armenian Church is the Armenian people itself together in a priest hood and forms of worship. These forms of worship vary much according to its surroundings, from a simplicity which would please the most Protestant Christian to a saints and victim-worship like that of the Russian church. The faith of its members is equally varied and the most clerical superstition is no more at home than the most atheistic. Today the Armenian church is only an instrument in holding together the Armenian people.

For present Patriarch is called a saint by work of his pen and probably is the clever man to stand in that position of influence so far as ~~the~~ ability & devotedness ~~of~~ <sup>and</sup> ~~in~~ <sup>for</sup> ~~spiritual~~ <sup>material</sup>. or it is the opinion of the most intelligent Armenians I have consulted that his whole aim is the political unity & advancement of that people rather than a spiritual one. In clergy and the ranks are all aiming at the same end in every thing they do which is not of the most profane & vicious.

The Armenian people as a whole are given over to corruption and while riding Armenia upon the name of Christian are not at all above the plane of the Moslems in <sup>baseless</sup> morality and much below them in religiosity.

To the great mass of Armenians there is no notion save that of corruption but a few of them are endowed with an extraordinary zeal for their nation which is most frequently yet according to knowledge.

The same spirit which has kept them from receiving Moslems these past generations, whom after they would have gained much in a worldly way and have lost next to nothing from a spiritual point of view, now comes in to keep them from accepting a new faith and this is added to the usual opposition of darkness to light. This spirit is found in those who are the most indifferent to the welfare of their people, as well as in those who are most zealous, and never in those whom we have thought most promising, with a vigor that wipes out all training.

The Armenians in general object to the Evangelicals that they lose all patriotism and so they look upon becoming a protestant as an look upon treason to the government.

There is probably some reason for this feeling but not all the blame is upon the side of the Evangelicals for doubtless the Evangelicals are

left out and treated with as intollerance of tiny  
attempt to do anything for the advancement of this  
people, just as as the latter class of people are treated  
in an American census at times.

Can cannot temper with him a reform from  
the inside or from the outside as any special hope  
exists in the priest hood aware to the spiritual and  
the scattered condition of the people, the lack of an  
educated ministry, and the interference of Turkey  
& Russia in ecclesiastical affairs would continue  
to hinder reform to say nothing of the intense  
worldliness of the masses.

From within there is a hope that conditions will  
be altered slowly. There is a dissatisfaction wide-  
spread with the uneducated clergy, and the seminary  
at Etchmaezin has been turned to the education of  
a ministry. Some among our clergymen have been laid  
by Armenians for the higher education and fair  
schools are supported in principal places by the  
Armenians tho. they are constantly crippled by their  
historic quarrelsome. These schools may have  
received some impulse from the missions but have  
largely been affected as well as started by impulse  
received from Germany, either directly or through  
Russian channels.

From without our principal work of reaching the  
Armenians is through schools. If our schools are

nally better than this, they are quick to discern it and to take advantage of it. I believe that there many of the youth may be given a bias toward Evangelicalism but even this may be brought as active Christians into the Evangelical church.

Several young men in the Persian school have found the habit of private prayer & reading of the scriptures and have not been ashamed to ask a blessing upon their fall or upon a meeting with prayer from their fellow.

The Evangelical Armenian communim so far has done little more, ~~so far~~, in Persia, than to excite opposition but even this is a good sign and if the church will but do its duty and become pure and more spiritual and filled with the Holy Spirit its influence will be felt until it will compel the Gregorian communim to reform or perish.

Our duty, it seems to me, is to follow the cause we have always pursued of preaching and teaching the gospel. But in addition to an increase of zeal perhaps we might suggest the following:

1. Let us make our schools better and our evangelists teaching the Bible and passing over the claims of personal religion to every student.
2. Let us urge the Co. Armenian to take an intelligent interest in the welfare of their own people and to show that internal union is possible.

3. Let us take a little more dignified stand toward the Armenian than we have done; let us offer them the gospel by all means but not exact consider upon them socially in such a manner as shall cause them to despise us.
4. In case we are repudiated by the Armenians it may well be that like Paul we turn away to those who are of other creeds and time in time they may be brought to see that they are losing opportunities that others have seized.
5. Good literature will teach where the spirit can and will not go, and I hope that God will raise up among our Evangelical brethren some who shall use the pen in newspaper & book to help forward the cause of their people.

Respectfully submitted  
S. Lawrence Ward.

## How to make preaching more effective?

This question reveals the great, existing need of the work. Nothing is so sadly needed. Good teachers and masterful organizers and successful leaders are needed but not like good preachers. For preaching the word is the main if not the sole business of the missionary. Paul was primarily a preacher to the exclusion of all else even the sacred rite of baptism. Remember he was not merely an expounder or exhorter or common place talker but a great preacher who could move vast audiences on occasions. Such too was Peter. His tongue was of fire and burned its way to the heart of all who heard him! So too must be the modern missionary if he would accomplish similar results.

And yet nothing is so astonishingly and alarmingly rare as a powerful missionary preacher! Organization is the mania of this age and it has worked its way into the missionary ranks as elsewhere. It is a good thing but not the good thing. It has been overdone in most places and the result is nothing

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but the voice of machinery is heard where the song of praise and the voice of prayer and the sobs of the penitent should predominate. Preachers are as plentiful (as flies in a hot climate) as schools of all grades and colleges spring up (~~like bad weeds~~) and often like them are more a pest than a benefit to the gospel. But where are the preachers!? Not only are the missionary ranks destitute of them but the native patterning after their teachers also fail to respond to this demand. Plenty of reproducers and exhorters but no real preachers. Search the whole field through and you'll not find a single Moody or Spurgeon or even Talmadge.

And sadder still the necessity is not felt. The common saying is that in the Foreign Field there is no demand for good preaching. The plain reposition of the word or a practical "talk" is all that is called for! Any more pretentious effort would not be understood and not appreciated. And so either through neglect or lack of ability or absorption in other and inferior duties this

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primary qualification is wanting in the mis-  
sionary preachers.

So that this question admits of a brief an-  
swer. To be sure much could be said about  
the kinds of sermons which are most needed  
and the manner of delivering them but all  
such discussions must miss the point.  
The requirement is better qualified men  
as preachers and more attention paid  
to this important function. This should  
be the case first of all among mission-  
aries. For unless missionaries them-  
selves present the example how are  
the people to follow? And the reverse  
has been the fact with missionaries.  
In the selection of men from the  
home field no stress is laid on this  
most essential requirement. The best  
preachers are left home and such

as lack in this most important qualification are accepted for the Foreign field without the least hesitation. This question is next uppermost in examining a candidate. While the greatest care is exercised in the newest trifles this great consideration goes without examination. And yet right there is the place where to begin the solution of this problem. For unless good material is secured how can there be hope for the working out of efficient instruments?

And then on the field there is no earned  
constant effort to cultivate the gift. In fact often  
 whether consciously or unconsciously there is  
 much said to discourage this by undervalue.  
 It is not only that the very place with its small  
 towns often prejudiced and numerical audiences —  
 throws a cold blanket on the preacher's zeal  
 but one must bear discouraging remarks  
 from those associated with him in the work.  
 Missionaries are busy people but it must  
 be said too often like Martha, <sup>almost</sup> small

5.

things as compared with this great me of  
preaching the Gospel. So they come to this one  
important duty with expended energies and  
do it but poor justice. All the departments of  
the work are carefully managed and most  
scrupulously developed but this one great de-  
partment suffers everywhere. In many places  
there is no peace given the Board antic-  
tive first rate physicians are secured but  
the same places go from year to year  
without a single first class preacher without  
one complaint. By all means let the  
sick be healed if it can be done and let  
the schools be well taught but it must  
be remembered that such are only means  
to the great end of evangelizing and how  
can this be done with inferior agents?

So my point is this: let no bare  
1st class men come on the field then  
let there be a proper appreciation of the

work of preaching and then let it be en-  
treated by all clerical missionaries as a  
primary necessity and if all this is done  
who doubts that preaching will become  
more efficacious? Of course the conditions  
are different from those at home but the  
adaptation will not result in losing  
only in altering the methods of preaching.  
By all means let each one devote all  
the time he would on a sermon to be  
preached in one of the best churches at  
home only let it be born in mind  
that the mental constitution of the audi-  
ence is vastly different. And when  
all this is done and preaching has  
inspired among missionaries them  
it will inspire among the people.

~~8th Dec 1888~~  
J. H. S. D.

#10

Collected  
by  
John  
H. Smith

W  
People's Church at Cambridge Oct 1866  
in session.

The Fruits of the Gospel in Christian example  
& Moral Integrity, Righteousness & True Virtue.

In attempting to write upon this topic the first sketch that inspired me was the encouragement we have in the fruits already seen,

that we see in our own country & in the life of Shizra Ibrahim, who for Jesus sake stood before rulers in their judgment-halls & testified to the power & wisdom of his love & grace, likewise, Christian witness endured the same despite the life-in-death of a year in a Persian prison, illuminating it with the light & joy of Jesus love, so that the condemned could & some even did escape, while Satan's fiercest efforts were made to subdue its power.

I need not dwell long on examples, which each of you can easily bring to mind in your private lives now & widely ranging circumstances there. Poor Edward, a of the Anti-Slavery cause has risen amid the darkness around & polluted by receiving the weight of the world, his death unmistakable in every direction & detectable in every reflexive regard, & his & his son's life of labor & the redemption truly

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Christlike. These you all record & have seen -  
abundant evidence of God's blessing on the gospel  
proclaimed in this land. The contemplation of  
these successes ought to exhort & inspire - more  
abundant fruits. However much that is hopeful  
& encouraging appears in individual cases,  
no success of course is that the general standard  
is low. Touching the common routine of every  
day life where overleafs we all fail most - but  
where Christ & the gospel law prevail - we see  
a decided feebleness in the sense of true honor  
& manhood. This arises in the first in indifference  
with which debt is assessed, the light regard in  
which a promise or agreement is viewed when-  
ever it conflicts with personal interest, & the  
apportionment placed upon manual labor in the  
same connection the senseless slavery to custom,  
etc. True reverence is also a great disconnect at yester-  
day in the disregard for the sanctity of the Sabbath - the  
slovenlyness in public worship, while by contrast  
in the same regard for school & posterity.

3 Stability of character too is greatly lacking - will to  
endure the passing to resist the tide of sin  
& habit, to stand independent & alone & to regard  
principle something more than mere sentiment.

This task is placing its offspring in the home life, where owing to taken for genius, the gloom of overawed is relegated to the law of the survival of the fittest & ablest, will prove a most less serviceable horse breeding.

As missionaries we seek to elevate the standard. We seek to promote practical piety among the people to whom we are sent. We desire to free the soul of the child abounding in this life. To this end we would suggest, that we will not fail to make the established rules. It does not become us the sons of God, to criticize and do nothing so to do. On the other hand we must recognize that in our western missions are well worth consideration, in view of the fact, from the contributions of the world, we are not in the time the necessities demand it. Whether there may be "take it" they are largely determined by the condition of life in this country. We are surrounded by a moral atmosphere which tends to our spiritual degradation. We have in a people with whom we must constantly be on our

guard & we become suspicious - lose faith - or else more or less indifferent to their trickery & conclude to get on with the Least-Trouble possible. We do not enjoy the same means of grace & the mind grows to an indifference into spiritual deadness which the world affords in the home land. Peace in a measure afford a cessation for the soul that we do not claim, yet hypocritical people live highest standard in our own living, but they do not offend anyone for it. We consider the conduct of our being called up into collision with a self-sufficient reason for a year & a demand after his grace alone & a closer acquaintance with him alone we welcome we may gain victory over the world, the flesh & the devil.

I think we want to have more sympathy with our children, we are trying to help them get closer to them so as to see it is as the book when it's so entitled there to direct them to a better way of looking at them in their own position. Disgustingly might be called the notion of helplessness. I do not see we are helpful in proportion as we love & love is the essence of sympathy. See now our hearts sum up true fellow-feeling with them - with true friend-

With the greater passion we have for all with it, the better we will be enabled to help them to better living, the richer time will it be to see the whole in a complete spirit.

(3) We should more set practical in our instruction less at theory only. One of the root causes of the country's woes I find here. Sto philosophy is wisdom in, its teaching too is good. It would work in helping life, if used rightly in mind, it does not prepare the mind to meet the needs of life. Sto study is everlasting & fatalism is the outcome. We must teach our scholars something that will make them to care about living & to use it to the best end in life, always, in securing a good joint in medicine & well made bearing, in building a well told plumbed tree, each has its moral consideration & teaches a lesson to the ones ruined in the very line we are aiming at. I believe, as an authority on America on this point says this is it which enables a boy to appreciate well made action in the line he has been taught to the best. It is to teach our people in the church & society what kind of life what they can & lead them into any service that will be beneficial to the other & others.

What has been said above at length in the  
line of evangelized Common sense. This after all  
is only human. It is but fit to say that all the  
feelings, justified human sense, common and natural  
have in form one gift, which is that of giving fruit  
to bearing barren it bears abundantly the fruit of  
the spirit. O Sabbath we need the Spirit's  
presence & more in this work. We now have 200!  
The prayer more pray & therefore we want. The spirit  
will. So we more careful of our own living will make  
the more determined will more in proportion to become  
works of love for man & more to bind them, etc. In order  
to plant man must have smooth. The spirit gives the  
imaging & thinking & writing, but the desire & command of  
smooth is by means of application close to the purpose  
for which the effort, which is intended. For if you neglect  
the painful seasons of the year, you cannot have a good  
increase. But it is known that such individual of the  
species men, multitudinous. Let us look for an  
example, among fruits of the earth in this land,  
a certain grade of the orange like. Some believe the  
promise their heavenly Father is more willing to do with  
those than to those that are less noble in birth, and  
privileges, and this is their will. If the other willing  
is not to the effort to secure the missing education.

Mrs. S. J. Holliday

5

My dear Maria

In our last conversation, you remember  
asked me to write you some of our reasons for not  
accepting your prophet and his revelation and  
for believing Jesus Christ to be the only Saviour  
and Christianity the only true religion.

We agreed that these reasons should be taken only from  
the Old and New Testaments and the Koran, excluding  
all <sup>as</sup> seen to the tradition on either side.

You asked me first to show that our Bible has not been  
corrupted or changed, and that none of its truths have  
been suppressed. I know you do not believe the saying of  
many ignorant "Christians" that when the Lord ascended  
to heaven, he took the holy books with him to heaven. Those  
who say this have no proof of their accusation, which  
has never been heard from any other source, and  
which is substantiated by no ancient records. If I make a charge  
against my neighbor for which no testimony is forthcoming, no  
wise man will consider it worth attending to.

If the sacred books have been tampered with, it must have  
been before Mohammed's birth, during his time, or  
after his death.

If they were changed before his time, being a prophet,  
he should have known it, or rather God as revealing  
the Koran, would have known it. But Mohammed

appeals to Jews and Christians to consult their sacred books for proofs of his divine mission. He charges them with concealing and dislocating the truth, but not without possessing it and from Sura 5 and 6, it is evident that he puts forward the Koran as the sequence and completion of the earlier revelations, as follows: (Sura 6) "We gave also unto Moses the book of the Law; a heret-ule unto him who should do right; and a determination concerning all things need feel; and a direction and mercy that the children of Israel might believe the meeting of their Lord."

Sura 5. "We also caused Jesus, the son of Mary, to follow the footsteps of the prophets, confessing the Law which was sent down before him, and we gave him the Gospel, containing direction and light, confirming also the law which was given before it, and a direction and admonition unto those who fear God; that they who have received the Gospel might judge according to what God hath revealed therein, and whose judgment not according to what God hath revealed, they are transgressors. We give also a soul to every one to this the book of the Koran, confirming that no other mission was revealed before it and preserving the same safe from corruption." Sura 5. Moreover, if they who have received the Scriptures believe and fear God, we will surely expiate their sins

from them and we will lead them into gardens of  
pleasure; and if they observe the law and the gospel  
and the other scriptures which have been sent down  
to them from their Lord they shall surely eat good  
things both from above & in this world —  
— Say, O ye who have received the scriptures, ye are  
not grounded on anything unless ye observe the  
law and the Gospel and that which hath been  
sent down to you from your Lord! Thus does the  
Koran recognize the genuineness and reliability  
of the Holy Scriptures then existing. Suppose  
then that changes were made, or truths suppressed  
in or after Mohammed's day in order to discredit  
him as a prophet and to deny the truth of his  
revelation. When Mohammed was born, the Old  
Testament had existed in Jewish hands about  
one thousand years, and for nearly six hundred  
in the Christian churches, who also had possessed  
the complete New Testament for about five hundred  
years. Many copies of the sacred books are widely  
diffused in different nations and translated  
into many various languages. Some of these copies  
were very old, & the fourth and fifth centuries  
of our Lord. Islam & their successors knew  
nothing of the Islam or the Koran till years

after the death of its prophet.

The Jew, the Samaritan, the Christians of the Eastern and Western Churches were irreconcilably hostile to each other. To believe therefore, that a book so valued, so well known, so jealously guarded, could be changed in all its copies and translations, in record or extract remaining of such a change, is to ask belief in a miracle which only God could work. And in whose interest? For the enemies of his prophet. And for what purpose? To discredit his own revelations? You will compare the different copies of the Bible as used at present in Jewish and Christian hands, you will find no substantial disagreement. The oldest copies as already referred to, are in accordance with the modern form of the Sacred Word. It is remarkable that one of the most famous of these ancient manuscripts, one of the fifth century is in the custody of protestants in the British Museum and two still older, of the fourth century are respectively in the hands of the Pope at Rome and the Emperor of Russia, these accord with each other and with our Bibles. It has always been difficult for me to understand how a Shiah could receive his Koran with implicit faith when he does not hesitate to share its counsels with surprising thine

commission originally contained in it to Ali and his house as successors of Mohammed and Imams of Islam. Could men capable of such a crime be trusted as faithful transmitters to Faith? No Christian would accept as a revelation from God a Gospel coming from the hand of Judas Iscariot. You will say, the reply to this is obvious. When the Koran was put in book form, too many of the prophet's companions were still living who knew the Suras by heart, and who revered them so highly to permit any change to be made; and that the fact of Islam being so soon divided into hostile camps rendered the authenticity of the Koran doubly sure like a casket of jewels guarded by two enemies who must be reconciled before either can abstract one article committed to their care. If your reasoning applies to your book, so lately gathered from date leaves, shoulder-blades, and the memory of man, far more does it substantiate the claim of mine to be unimpaired.

Let us then consider the character of the two books. The Bible was given to the world through many men in different languages, countries, circumstances and times, covering a period of at least 1500 years, but as a work dictated by one author to many scribes is the outgiving of one mind, the Bible is everywhere consistent with itself,

one purpose and intelligence informing all, so that the sacred seeks in vain for contradictions or discrepancies. God himself proposed as a test of its truth the fulfilment of its words. (Isa. 31:20, 1 Cor. 2:8.) This test can be applied by all men in all ages, for while many of the Bible prophecies were clearly fulfilled in the lifetime of the men who spoke and heard them, the fulfilment of many has continued through the centuries to our own day, so that no generation has remained without credible testimony. This proof is also cumulative, so that we have more evidence than our fathers, as they had more than their ancestors.

Let one read the prophecies of the world monarchies, and compare them with history. Let him read the prophecies concerning Greece, Babylon, Assyria, Egypt, Jerusalem and the Holy Land, visiting those spots where the explorer's speech is constantly bringing forth long buried witnesses to the truth of God's word. Since now a large proportion of these proofs are found in lands under Moslem sway, it would seem God is especially calling on the people of Islam to behold and consider the proofs of his revelation. It is true this proof is not equally accessible to all men as all can not travel to these places, but two others may be given, which can be appreciated by all races and ages, the learned and the unlearned,

travelled and the stay at home, for who has not seen the Jew  
 and the Christian? The former a miserable exile and wan-  
 derer, a curse in all nations just as predicted, and fulfilled  
 when the angry Moslem cries, "Do you take me for a Jew?"  
 Wherever the Christian goes, he also carries the truth of the new  
 & better Law. It is evident that Jesus intended of his  
 own nation, & should with a smile followings him the  
 heathen. The hand which writes these lines is that of advo-  
 dant of the savage idolatries of the Western islands, who were  
 offering human sacrifices to devils when Jesus of Nazareth  
 was hanging on the cross, but who now rejoice to bear His  
 name and obey His commands. Let us now turn to the  
 Koran. Unlike the Bible it is given to the world by the  
 mouth of one man, and is might abhorred as this is  
 a misfortune, & even in earthly courts of justice it  
 is required that the same story shall be substantiated  
 by several witnesses. But even so, it is by no means  
 free from very serious contradictions and discrepancies,  
 and introduces a principle unknown to the earlier  
 books, that of abrogation, as in the second Sura, entitled  
 the Cow., Whatever verse we shall abrogate or cause  
 the to go out, we will bring a better than it, or one  
 like unto it! The same Sura contains an example  
 of the use of this principle in the change of the Tawba  
 from Jerusalem to the Kaaba at Mecca. — John A.

Does this not seem to contradict the definition of "God as without variation or shadow of turning?"

Again if God intended to change his first ordained test or the truth of divine revelation, namely, of his fulfilled and his substitute for it the wisest to write ~~scriptur~~ <sup>scriptur</sup> might we not expect some hint of it in the Law and Gospel, so that sincere seekers for truth might be able to identify the latest, most hopeful, most authoritative and most important word of God? He could speak, wrote a man, who was unanswerable to be profounded for the Koran, one entirely beyond the unaided powers of man. This last comes closest from the Koran, for while none in God can find a spot, many no occasion are able to produce and to improve beautiful poetry even those who can not read or write, in primitive states of society, have possessed this power. How is it then possible to make it difficult to see this without the Moslem should accept it as authenticating the mission of Mohammed, and deny it in the case of the Bab, who also appeals to the same ability to substantiate prophetic claims. Again, the test given for our scriptures was seen to be of universal application and explication. It is obvious that the test of literary style can be applied to but one small nation of this earth, the Greeks and by only a fraction of that as many, the

are quite unable to judge of the beauties of poetry. It would seem then, that God has shown great partiality to a few of his creatures, as it is well known, that unlike the Bible, which is equally charming in each of the three hundred tongues into which it has been translated, the peculiar beauties of the Kuran were to ex. as far as it is fitting to its nature or usage, so that it is not easily understood by the unbeliever, but many millions of devout Moslems can never hope to judge for themselves of its evidence, but must rest content with the testimony of a few others. We should also naturally expect many clear and explicit prophecies of Mohammed in the Old and New Testaments, even as the Old Testament abounds in such testimony to Christ, describing his ministry, birthplace time and place, life and death, with the utmost minuteness. A bonum propter eum passus est in the Old and one in the New Testament, but you are well aware that all Christians from the earliest formation of the church have agreed in applying the first to the Lord Jesus Christ, and the second to the gift of the Holy Spirit. I find that Jesus himself uttered many prophecies of future events, so as fulfilled in his own lifetime, as those detailing the circumstances of his betrayal, condemnation, death and resurrection, as well as his ascension, the descent of the Holy Ghost the resurrection and snatching down of his followers &c. & then a little sufficing as the preaching of the Gospel in all lands, the continuance and dispersion of the Jews, the calling of the Gentiles &c.

The Koran has no evidence of this kind to offer. One great feature of the Law of Moses is the bloody sacrifice as briefly explained in Hebrews:—Without shedding of blood, there is no remission of sin: The innocent dies a violent death; the guilty, transferring his sins to the head of the victim lives forgiven and at peace. We find this rite not only in Judaism, but among many other races. So deeply seated indeed was the curse of sin of the necessity of blood-reconciliation and the inadequacy of animal sacrifice, that parents offered up the first-born son as a sinless and most precious atonement. The Old Testament strongly inculcates the insufficiency of the former sacrifice and yet as soon as possible the latter is taken in instances. Why then did the Jewish altar continually present upon God the irregular burnt offering of a worthless and perfect lamb? What did God mean to teach by the bloody sacrifice always before His eyes and mind of His own people? The Christian, who stands with John the Baptist on the banks of the river Jordan as he points to Jesus of Nazareth, with the words, Behold! the Lamb of God who taketh away the sin of the world, can answer the question well. The pages of the "Talmud" are far from giving an adequate solution of this great mystery, do not even seem to recognize its existence. Let us still further examine the witnesses who testify that Jesus was sent of God and for the present, we will not call upon Him to speak in His own behalf, as He himself

said. I. I bear witness of myself; my witness is not true; recognizing the principle of common law that a man's unsupported testimony is not a valid evidence, & surely if he has much to gain or lose by it. He will also waive the testimony of his mother and her husband, of Zachariah and Elizabeth, for though persons of high character, you may say as relatives, they were interested or deceived parties.

We have then, in his infancy, the testimony of the shepherds and the Magi, of Simeon and Anna both characterized as prophets. When entering on his ministry, join the baptismal testimony recorded in this a clause sign previously communicated to himself by God, and to hearing God's voice from heaven, witnessing to the identity of Jesus as the promised prophet and Christ. Three of his disciples saw him transfigured in the mount, where Elijah and Moses talked with him of his approaching death, and a voice came from heaven saying, "This is my beloved Son". The same voice spoke again from heaven in daylight, in the presence of multitude, in the temple at Jerusalem, a few days before his crucifixion. Great multitudes saw his miracles as well as the signs and wonders which took place at his death, after his resurrection. He was repeatedly surrounded by his disciples, at one time by over five hundred in one place. He walked, talked, sat and ate with them and the most irreducible proofs of course that his

incredulity. Even saw his ascension and three wise left us  
 the record of his appearance to them in the glories of hea-  
 ven. These witnesses, so far from gaining earthly power  
 or ease by their testimony were invariably cast out, perse-  
 cuted by even their nearest relations, hated of all men, de-  
 spised, their words, treated as the "idle and scorning  
 of the world, and in many cases, met with a violent and  
 untimely death, knowing beforehand, from Christ's own  
 words, that such would be their fate. But lest it be said  
 that his followers after his death, idealized him, claim-  
 ing for Him a character and office He did not himself  
 assume to fill, let us hear his own testimony, in the  
 hands of his enemies, knowing it would be the signal  
 for his instant condemnation as a blasphemer, in  
 claiming to be the Son of God. So he, witness of the con-  
 trict. But thou Christ, the Son of the Blessed? He re-  
 plied promptly and unequivocally in the affirmative,  
 at the same time referring to a prophecy, Daniel and  
 verifying it himself - & said. He was then condemned  
 worthy of death by his own testimony, previous attempts  
 to convict by other witnesses having failed. All this tes-  
 timony we gather from the pages of the New Testament;  
 but when we consult the Koran for some witness to allo-  
 wed we meet with only his own uncontradicted avowal,  
 by which he has everything caught in vain, and by which we

know he did ascend to the summit of earthly dominion and  
the cor.

When once asked you, Why do you believe our word on  
earthly subjects when you will not accept it on those  
things, you said, religion and the eternal fate of the soul  
are matters of such infinite importance that we dare  
not lightly accept that which may involve a gain  
or ruin on the word of even these on whom we might  
implicitly set our other points! Go on realize in how  
great measure your traditional faith rests on the un-  
ascended word of one man like a, ; and balanced on its  
heads? Let us look at the words of Jesus, unlocking the most  
intricate mysteries of this and the next world, bringing life  
and immortality to light, satisfying alike the loftiest demands  
of the intellect and the deepest cravings of the heart. The sayings  
of Mohammed, on the contrary remind us of the saying, "What  
is true is not new, and what is new is not true." They  
add nothing to truth already revealed, in many points they  
contradict, misstate and a little it.

To speak briefly of the miracles of Jesus they were very  
numerous, well attested, beneficial in character, yielding  
rich stores of spiritual teaching, consistent with the laws  
of nature, wrought for no ends or glory of his own but all  
for the relief and instruction of others and the glory of God.  
The Koran expressively states that Mohammed ought no

miracle but the miracle of the Koran, which was accounted you even in his own day, by a far different people than their test of a divine origin; while the miracles of Christ were so obvious that his enemies unable to deny their reality, were compelled to propose the theory of Satanic aid. Another test of truth is found in personal character. The Lord Jesus, through claiming divinity and to be himself the Lawgiver, was subject to the moral law in all respects, a perfect example to His followers, so that his enemies in his lifetime could not meet his challenge. "Which of you convinceth me of sin?" and to the present day their utmost ingenuity like his heathen judges has round me, and I "sin." The worst reproach the world can bring against Christians is that they are not as good as their book and their master. What a contrast to the Arabian prophet, who claimed superiority to the law he promulgated and exemption from the duty of fulfilling its requirements. Every one is familiar with the Suras which excuse him from keeping the marriage and divorce laws of the Koran sufficiently liberal though they appear to most persons.

In Jesus, what meekness, obedience, reverence for the Father, purity, zeal, hatred of sin, combined with infinite love for the sinner. What material sacrifice! In Mohammed no growing pride, ambition and self glorification, till the

later Suras present us the image of God like the famous  
spectre of the Brocken, an immense reflection of Mohammed  
himself. Gabriel is sent from heaven; - to reveal some wonderful  
depth of divine wisdom, some sweet secret of eternal  
love, some new incitement to holiness and purity? No,  
to tell his adopted wife if they are not content with the  
provisions for them and his treatment, he will divorce  
her and find well & admonish visitors not to talk  
loudly etc. in house, not in the uncleaned, not to  
stay too long, and to reveal that the prophet may take  
his adopted son's wife as his own or any other woman  
he happens to fancy. We might also instance the robbing  
of caravans, and religious war as approved in the Koran,  
as specimens of its moral elevation. Among the proofs  
of Christ's mission we must not overlook the well attested  
fact of his resurrection, to which he himself appealed  
repeatedly as conclusive evidence that God has sent  
and indorsed him as His representative. The body  
of Jesus rests in no tomb; he is risen, he is not  
here; but Mohammed lies a captive in the cold  
embrace of death, and "his sepulture is with us to this  
day! Can not you, in the last hour, safely trust your  
soul to him who triumphed over the last enemy and  
, led captivity captive?"

The manifest blessing of God on Christian lands

has he blessed you, and you are distressed at the state of the  
 Christian world, for you love your land, you love your race  
 and your heart breaks with sorrow over their wretched state,  
 for which you see absolutely no hope. Yet Islam has had an  
 controlled sway here for twelve centuries and ample opportunity  
 to show what it can do. The Gospel has been in England  
 not much longer and has also shown there what it can do.  
 You say truly, indeed, evil in its worst forms exists in Christian lands. I reply it is not an integral part of our religion,  
 but is utterly opposed to it, while polygamy, slavery, divorce  
 &c. are vital and essential tenets of Mohammedanism. Take  
 individual cases. It would not be fair to judge your re-  
 ligion by all its adherents, nor shall I do so, even as I  
 do not wish you to impute to our faith the sins and fail-  
 ings of all so called Christians. Let us select those who  
 have drunk deepest into the spirit of each religion,  
 who most closely imitate its founder, and we need fear  
 no comparison of true Christians with true Moahemans,  
 judged by their words, their works or their charact.  
 Nor need we fear a comparison of the power of the two re-  
 ligions to purify and renovate the life and to sustain in  
 the dread hour of death. You have tried Islam and have  
 confessed that peace is a stranger to your soul, that you  
 are hopeless or any good, that did you not hear to stand in  
 the presence of a justly offended God, you would gladly

lay aside life as an intolerable burden. Our Saviour promised us in this world tribulation and peace and the true Christian has both. He endures the ills of life without a murmur, knowing that infinite love has ordained them for his eternal good, and he joyfully anticipates an endless future of perfect holiness and happiness. His noble lives the triumphs and deaths of Christians are matters on which volumes of testimony might be adduced. I have many times seen with my own eyes that Jesus can make a dying bed

Seem soft as downy pillows are.

Nay, more; it is often given to the Christian to depart with such joy, such foretastes of infinite bliss that "death is swallowed up in victory" and the eye witnesses can only exclaim, Let me die the death of the righteous, and let my last end be like his! You know better than I what hope Selene gives to the sinner, bowed under a load of conscious guilt as vital consolation it offers is the departing spirit, uttering the gloomy tale of death. Once things I perhaps am not better than you, what your faith has done for woman. When we remember how often we are shocked beyond expression at the unconscious vulgarity and low standard of thought and morals betrayed by the best, the most cultured, the most religious women here, in even a short ceremonious call, when we confront a howling mob of village women, steeped in ignorance and perfectly

sinlessness in their actions and conversation, and contrast them with the same classes in Christian lands, the comparison calls no blush to our cheek. If I seem to speak harshly, it is not without the remembrance of much severer strictures on your women, heard repeatedly from yourself, and other Mohammedan authorities.

When we see these our sisters, many of them beautiful, educated, gifted by nature with every attribute fit for a graceful and attractive womanhood, it fills us with indignation to see their degraded condition, robbed of their birthright, perpetrating ignorance and sin not only in their daughters, but in their sons.

If the Bible contains one distinctive doctrine, it is that of the new birth, the blessed teaching that a sinner may be made over, may have another chance, may begin again, nay more, that by free grace received by faith, itself the gift of God, he may become a partaker of the divine nature, dead to sin, alive to righteousness! This glorious hope, and by the gift of the Holy Ghost makes this new life a matter of personal consciousness to myriads of men, women and children, who know they have received this new life. Under its influence the drunkard has become temperate, the injurious harsh, the murderer gentle, the dishonest...and constantly working these evil acts, is living in equality and

to day on the earth as a personal force, a real presence to count-  
 less souls. Does the Koran offer us any substitute for this  
 doctrine, or does it recognize its necessity? Christianity  
 spring from Judaism as the flower from the seed or the song-  
 bird from the egg, a crown and development of God's previous  
 revelation of Himself. If Islam will justify its claim to be  
 God's latest and final word to man we have a right to expect  
 that it will not simply be not inferior to Christianity  
 in its constitution and effects but it should be far  
 superior to it as Christianity is to Judaism. Does it  
 thus commend itself to all men? The great question  
 which all religions strive to answer is, "How shall  
 man be just with God?" The scheme of redemption  
 which Mohammed presents simply turns to a ce-  
 remonial law already thoroughly tried, & discredited  
 in the script. book of the corrupted word, to set off  
 still another bad. All religious may be classified  
 under two heads: one in which God saves by free grace  
 through the merit and death of His Son, imputed to us  
 and received by faith alone, imparting to us the com-  
 mission to walk in nearness of life, but ascribing all the glory  
 to God alone; the other, in which man glorifies himself  
 and becomes his own savior, by his own righteous-  
 ness or that of other merely human beings, placing  
 God under obligation to worse men, so that salvation

ceases to be of grace, but becomes a debt which God owes to accumulated moral outrages - crediting and rebuking guilt. To which of these religious Islam, in its practical workings, belongs, you can answer as well as I.

You have sometimes expressed the thought that both our religions might be true and that all might reach the same goal by diverse roads. The Koran may tend itself to this hope; but the Bible says, "I am the way, the truth and the life; no man cometh unto the Father but by me," is only one of many unequivocal utterances which flatly contradict this theory. It is impossible that both should save and practically Islam does not admit that they do. It is your own charity and kindness of heart that prompts the wish for your Christian friends.

I have written with no feeling of hostility to your nation, faith or prophet. God forbid: but in my spirit of pride or boasting as of one of a superior race. When the Anglo-Saxon looks back on his heathen ancestry, savage and debased, he has only occasion for profound gratitude to God. Seeing how the Gospel of our Lord Jesus Christ has snatched him from a horrible pit, and the miry clay, "has, set his feet upon a rock and established his goings," he exclaims,

"Why was I made to hear Thy voice,  
And enter while there's room,

While thousands make a wretched choice  
 And rather starre than "moo"

I saw the same love that spread the feast,  
 That weilly forced us in,  
 Else we had still refused to taste,  
 And finished in our sin!

How deeply should I regret to have seen so much of  
 The sorrow and hopelessness of your heart, if I could  
 speak to you of no divine remedy. Knowing of such  
 a remedy, I urge you once more to not to rest till  
 you find it. For earthly all, our fires, the whole world  
 are well lost if in exchange we receive this, this  
 of great price, this joy, this life, this crown, this  
 eternal friendship, and everlasting portion, this  
 various beloved. May he be yours, dear friend, for  
 time and eternity!

Faithfully your friend.

Serenation

Matt Levitt, 1960

RECEIVED

JAN 14 1886

DR. GILLEPIE.

Matt. 28:18-20

All power is given unto me in heaven & in Earth. Go ye therefore and disciple all nations baptizing them in the name of the Father, & of the Son & of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo I am with you, even unto the end of the world.

These verses contain the Commission and warrant of Missionary Work. How Comprehensive in their sweep of meaning! All Power in Christ - Sufficient for all undertakings, oppositions, ~~difficulties~~<sup>emergencies</sup>, delays and triumphs. If the disciples draw upon this infinite resource there can be no failure - All Nations. Not even Persia to be left out, but all shall be discipled, the entire race redeemed. All way - all the days is the Saviour's presence promised. Let us examine briefly the two-fold command & the two-fold encouragement - (1) to evangelize or preach the Gospel to every creature. (2) To instruct or build up the converts in all the doctrines & duties that Christ has commanded. (3) to be encouraged by the Power in the hands of our Lord (4) to be encouraged by the promise of its fulfillment. Lo I am with you.

Each one of these is very clear in its doctrine affords a basis for illustration also a partial fulfillment and a greater hope in the future of our Work.

I. There is first the Command to Go into all the world,

to evangelize, make disciples of all nations  
 This is the Missionary department of the Gospel.  
 It is the climax to which lead up all the types &  
 Prophecies of the Old Testament, all the events of deepest significance in the life of Our Lord.

A foreshadowing is ~~visible~~ in the Call of Abraham  
 a the promise that in his seed should all the nations of  
 the earth be blessed. The outlines of God's purpose  
 are clear in the universal & everlasting reign promised  
 to the Son of David; in the glowing words of Isaiah; in  
 the visions of Daniel. In the fulness of time the Angels  
 sang the coming of the Babe of Bethlehem, the Savior of  
 Mankind, to bring peace on earth & goodwill to man. The  
 Forrunner pointed him out as the Lamb of God who  
 taketh away the sins of the world. Here is the supreme  
 end for which he left the throne in heaven to be  
 a servant, despised, maligned & crucified. He  
 came to save the world. His distinct aim was human  
 redemption. With this aim clearly before him there was  
 no sacrifice he did not make. No power of Satan  
 or of men could turn him from this unswerving pur-  
 pose. He has died & risen. his mission is com-  
 plete & around him are gathered the ~~apostles~~<sup>disciples</sup> ~~and~~<sup>peas-</sup>  
 who await his last words. He says to them "Go  
 As My Father hath sent me into the world so send  
 I You. You have seen My life devoted to the  
 one purpose to save mankind - every act and

time of my life has tended to this result. I have endured trials & sufferings a death, have presented a perfect example, have showed that all men are brothers; have erected a cross; have revealed the infinite love of God & his purpose of salvation. Now I return to my Father. You are made my messengers - Do instrumentally what I have done efficaciously. Be entirely consecrated to this purpose - Go Preach the gospel to all & so I am with you to the end."

Could any thing be plainer! - This Savior is still pleading with his people to carry out his redemptive scheme. On his mediatorial throne he enjoins upon all who love him to labor for the souls of men -

Now let us turn for a moment to the partial fulfillment in our great mission field - It is strange that this great commission of the Lord shd<sup>t</sup> lie so long dormant in the Protestant Church - But at last a change came. The love of Christ & sympathy with it, last began to thrill the hearts of true Christians. The story of Carey, the prayer-meeting by the haystack at Williams College are familiar. The American B.<sup>S.</sup> began its work in 1810. The prayer was for open doors - the effort was to find them. Explorers went into the unevangelized world - to Mexico, to South America, to the Islands of the sea to the lands of Islam as well as heathenism. The missionary explorers,

passed the confines of the Old Roman Empire &  
 entered Persia. Owing to a few words of the late eccentric  
 Dr Wolfe - father of Sir Henry Drummond Wolfe - Dr  
 Anderson directed Messrs Smith & Dwight to visit the  
 Nestorians of Droomish - <sup>These explorers reached</sup> Tekmudziv in Nov. 1830,  
~~reached~~ Tabriz <sup>a few days later</sup> where they passed the winter & in the  
 Spring of 1831 spent a week in Droomish & reported their work  
 as the most satisfactory & interesting of their whole tour.  
 Their report determined the Prudential Committee at Boston  
 to establish a mission for the Nestorians with a view to  
 the ultimate evangelization of other surrounding peoples.  
 The Pioneer Missionaries were Mr & Mrs Perkins who  
 reached Tabriz in 1834 - sixty years ago. It  
 required a slow sailing voyage to Constantinople - a winter  
 there to learn Turkish - a tedious & dangerous journey over  
 land to Tabriz - a winter in Tabriz to acquire some  
 knowledge of Syriac, & the arrival of Dr Grant as  
 Medical Missionary in 1835 - before the work was fairly  
 undertaken which resulted as the reformation now  
 accomplished among the Nestorians, & the enlightening  
 influence that has spread from Droomish as a centre.  
 In 1835 also work was begun for Moslems by Rev  
 J. L. Merrick who had specially, <sup>refugee</sup> and himself to  
 explore the Mohammedan field of Persia & Central Asia.  
 He travelled as far as Isfahan & Shiraz with Mr Haas  
 a German Missionary both were near losing their lives  
 in an encounter with Persian ecclesiastics in Esphahan.

The two leaved door of Error & fanaticism refused to Open, so Mr. Merrick retired from the work in 1849. The results were only some youths taught English & learned some translations by one the fact of the German Missionaries the controversial works of Dr Spaulding.

Up to 1870 the efforts at evangelization in Persia were those of native Calpasturs & a few Evangelists. Tours by American Missionaries were made to Tabriz & one to Hamadan, & by Dr Bruce of C. M. S. to Isfahan & other places in this part of Persia - <sup>outside the Nestorians</sup>

It was the time for expansion in Mission Work. The work accomplished among the Nestorians chiefly in the 36 years from 1834 to 1870 by the agencies of the A. Board - is an enduring glory to our American Church & to the Name of the Lord Jesus Christ. Bradley 100 of the chosen sons & daughters <sup>American</sup> Church were sent to Persia & Kurdistan at an expense of nearly \$1,200,000 in those 36 years - It was the sundering of very precious ties when the work was transferred from the A.B. to the Presbyterian Church in 1870. In the Spring of that year the Mission resolved "that they considered it an <sup>great</sup> duty to embrace at once within their efforts the Armenian & Mussulman sects of Central Persia & that stations be opened at Hamadan & Tabriz."

The impulse thus felt did not cease - One station has become <sup>given in the Armenian</sup> ~~given in the~~ Missions of Persia - Bagdad Mission of the C. M. S. has two stations more - The

Eleven Missionaries of 1870 have increased to 73  
 in 1894. and the area of evangelizing effort & the  
 means and agencies have been multiplied in proportion.  
 All this is proof that the efficiency that last word  
 of our Lord it has not lost its power. It never  
 can be powerless till Persia a very land shall see  
 the Glory of the Lord.

Now a Word as to the Greater hope for the future. We  
 meet in this conference to seek again the baptism of Power,  
 to gather around the Cross of him of whom it was said;  
 "The Spirit of the Lord is upon me because he hath Anointed  
 Me to preach the Gospel to the Poor; he hath sent me to  
 heal the broken hearted, to preach the acceptable Year of the Lord."

O, that we might here receive a mighty impulse of  
 love & sympathy with the Redeemer in his plan of saving  
 men. & work out the problem how to ~~work out~~<sup>reach</sup> every  
 abode of sin in this dark land, & make known the  
 living Christ. Such is the Greater hope of our Conference.

II. There is the Command to teach the  
 converts, after baptizing them. Here is the warrant of our  
 mission to these old Christians of the East. They  
 need a New Evangelization - a new, a new spirit-  
 ual life to observe truly all that Christ has com-  
 manded them. This instruction is not to them alone  
 but to all who believe in the Lord Jesus Christ.  
 Here is the Church Department of our Work; to  
 plant & train a living church, whose consecration

9 holy activity so conspicuous ~~so to~~<sup>that it shall</sup> be the light of the world & the salt of the Earth. A living Church is essential to the propagation & continuance of the gospel. It must be a church instructed, ~~and~~<sup>and filled with the Spirit</sup> awake, since as the last word of Christ to his disciples was "Go": he added also "Tarry not Ye have received power from On high to be My witnesses"; and his first act as Ascended Sovereign of a World redeemed was to send the Pentecostal Spirit.

Christmas is the birth day of the Redeemer: Easter is his day of triumph over Death: Pentecost is the Natal day of his Church. With the Resurrection life of the Pentecostal Spirit a new power began in this lost world. The Christian Church sprang into being with 3000 members. All around them were other souls perishing, a world in ruins - but here is the remedy for this race of men demented & debased by Sin. The fountain of New life is in the Cross of Christ. The agency for diffusing this new life is the Newborn Church, the consecrated lives of the disciples <sup>who are</sup> the real church bought by Christ's blood. His body instinct with every part with his life & moving in every member at the impulse of his love & will - from Pentecost went messengers to every part of the known world. The disciples continued steadfast in the Apostles doctrine & fellowship & in breaking of bread & prayer. Is not this the model for the Church in every age? The doctrines of the New Test. - the Christian fellowship

the simple ordinances & worship of the primitive Church -

Let us ask now if there has been any illustration of such a church - even a partial fulfilment in our Persian Works. It is right to magnify the grace of God & say emphatically Yes. In this valley of dry bones not only have the sinews & flesh come upon them, but the breath of the spirit has been breathed into them and thus stands before us a living church. I hope in a few days after the conference to be in the midst of our Knooshya or Synod with 60 or 70 Presbyters, Deacons & elders the representatives of the church of Christ. I look on what God has wrought in Hamadan when 24 years ago 7 or 8 weak brethren united in the first communion, now a strong body of believers have the apostles doctrine, fellowship, the pure ordinances, worship stablished in their beautiful edifice, a mother church to this region of needy people.

The same is true in Tchiran, Tabreez & other places. Here is the partial fulfilment of the ~~Command~~ words of Christ: "Teaching them to observe all things what so ever I have commanded you".

A church is strong as it produces members of strength in their personality, their Christian character & their zeal for Christ. Here again we may magnify the grace of God in the

recollection of many who have died in the faith & left behind them bright examples of fidelity to God & man, of more still living, humble men & women rich in faith, faithful pastors, able Ambassadors. Such men & women are the jewels of the Church of Persia.

The accessories of the Christian Church are found in family training, the Sabbath School, a Christian literature, the <sup>parochial</sup> village school - a higher schools, & provisions for the poor, the orphan, the sick & unfortunate. In all these auxiliaries of the Gospel & agencies for its perpetuity we have surely gathered already upon a heritage which it is ours to guard & consecrate as priceless in value to the Church & to the future of ~~Persia~~ <sup>this land</sup>.

In self government we feel that the Church is weak but it is for us who are strong to help the weak. We feel that much is lacking in self support & in the earnest missionary spirit, & it is ours to inspire by our instruction & stimulate by our example, to plant & train apostolic Churches in all the waste places. We are met in Conference to counsel & pray for the peace & prosperity of Zion. We long to remove the obstacles, to loose the knotted problems, to advance this beloved Church. How can we love & cherish this Church as we ought? It is the hope of Persia. it is loved of the Lord who bought it dear as the apple of his eye & graven on his hands -

And what is the Greater hope for our Russian Church?  
 The church in this land for more than 600 years  
 has been a setting sun. Its light has been going out  
 in clouds of darkness & storm. I think that every one  
 of our Mission Stations was <sup>once</sup> the See of a Christian Met-  
 ropolitain! & that all have been swept away in blood  
 & the remnant left submerged in error & sin.  
 But now is not the <sup>new</sup> Church in Russia - a  
 sun just dawning - to increase in brightness & power  
 till the fulness of the day. This is the Greater hope - to  
 see greater revivals, greater manifestations of God's  
 grace & power. "Fear not little flock for it is My  
 Father's good pleasure to give you the Kingdom."

III. We turn to the encouragement in the  
 words - All power is given unto me in heaven & on earth.  
 This plenitude of power is the foundation fact a  
 assurance of Our Lord's continued activity &  
 overruling Providence in the world. He rules the  
 world, & the unfoldings of history are full of the  
 displays of his power. In fact the Cross stands  
 as the central landmark in our earth. <sup>Chronology.</sup> The very year  
 1874, is the tribute paid to Christ as the beginning  
 the <sup>Christian</sup> era. Up to Calvary is the slow & painful  
 ascent of the ages under the dominion of Satan,  
 written all over with bitter oppressions, misery &  
 sin. Since Calvary a new light has descended  
 & a new rule begun. I behold Satan as light-

mis' fall from heaven". The kingdom of darkness suffered such defeat that in spite of all that Satan can do the true Christian & the true cause has always been triumphant. The power of the Ascended Lord is sufficient to sustain in all tribulation & persecution, peril & death. The ringing words come back from the fires of Martyrdom: "We are more than conquerors thro' him that loved us."

Thro'-reck temptations & trials the Church in every land must win its way. No power c<sup>o</sup> withstand the odds - but our Savior. It is sufficient for all emergencies. In the World's providential drama Jesus rules. When Judas the apostate was dying from the Persian arrow he cried out, "O Galilean thou hast conquered". When all the power of Romanism arose in the Spanish Armada <sup>to destroy the truth</sup> the winds & waves destroyed the Armada.

But this power of Christ is exerted not to smite his enemies, but to win them thro' the agencies of his grace. The weapons are spiritual - the power of Christ is in his divine personality winning all hearts. It is the power of truth & love of the holy spirit. It is the holy Ghost a worker of Christlike spirit who go as his messengers - Given this divine Person & this divine method of salvation; given, & willing messengers to carry it to the ends of the earth & the triumph of X<sup>c</sup> is but a question of time. There remains

Are in exhaustible & forever renewing themselves  
 & the triumph of Christ is just as sure in every-  
 where of heathenism or Islam as it was in the  
 Roman Empire; for back of it is the almighty power  
 of Christ & he ~~controls~~ Controls all events & turns  
 all agencies to the Supreme Purpose of Redemption.

Now let us ask is there any illustration  
 of the power of Jesus Christ exerted in our field abroad?

Look at the facts - Christian Missionaries ask of  
 the most intolerant religion an entrance within its citadels  
 to destroy it - They say: "We wish to overthrow your faith  
 in the Name of Jesus Christ" - & they are here at work to  
 this purpose - How can such an event take place?  
 Certainly not by any power of Man - but simply by the  
 overwhelming power of Christ - Three <sup>or four</sup> Agencies may be  
 mentioned as thus overruled (1) The decay of Islam; for  
 it fails to bless its votaries; it possesses no reserved  
 energies to renew its failures; & it must <sup>run</sup> the cycle of ~~the~~ <sup>its</sup> own  
 & die of its own vices - The cycle of Islam in Persia has made  
 from its course (2) The preservation of these Communities  
 of nominal Christians & Jews, that give the  
 Missionary the open door & nucleus of work, preserved  
 as buried seed for this Missionary era. (3) The  
 Ascendancy of Protestant British influence. While the  
 Missionary forces were preparing - Our Lord was pre-  
 paring the way - Napoleon the Great thought to drag  
 Persia into his Schemes of ambition - The East India

(4) We should add the influences of medical missionaries  
who have been blessed of God as his Special agents ~~in~~  
protecting the cause of Missions in Persia. We should also  
mention with Gratitude the very liberal spirit & policy of  
His Imperial Majesty the Shah of Persia & many of his  
Provincial Governors under whom we have enjoyed great  
quietness & protection.

Company to thwart Napoleon sent a superb embassy of picked men - with Sir John Malcolm at its head, to this Country - & secured an influence that at its full tide was ready to protect Protestant Missionaries. When the just Missionaries were at the Abbas in distress, Sir John McNeil, an earnest Christian man, was at Tabriz to rescue them & set the Work upon its feet in Orosmideh. Ever since the same Protecting Power has sheltered us when there was no earthly help. Really at times it has seemed that <sup>the great</sup> Ambassadors were sent to the servants of the humble Missionaries of the Cross - <sup>(4/100 should read the influence)</sup> ~~whose spirits removed of God as his species agents to protect the cause of Missionaries~~ ~~might cut the spirituals as well as the Providenceal~~ power of Our Lord - but every soul renewed is an evidence of divine efficiency. In all things too hard for man to do we seek this power. We make petition to the King of Kings - & in Answer to prayer we are here today. In theory we believe this. In practice we have tested it. Our ship may be racked by the storm, but we know that One is with us, at whose bidding winds a waves become a Calm.

Here again is a larger hope for the future. The fact is we are confronted by such difficulties that we must fall back on faith & prayer on the Power of P. The question of religious toleration in Persia - not to speak of Russia & Turkey on either side, utterly defies all human wisdom. The only recourse is to wait on God in Prayer. It is no strain upon the words -

of Jesus to expect him to interpose at the proper time & open all these lands to his Gospel. The time indeed may be near for our Lord to use his power & for his saints as of old to lift up their voice with one accord & say; "Lord thou art God wh hast made heaven & earth & + sea & all that in them is. The kings of + Earth stood up & the rulers were gathered together against the Lord & ag. his Christ & had now come behold their threatenings a grant unto thy servants that with all boldness they may speak thy Word." —

IV. We are to find encouragement from the promise As I am with you all the days i.e. till the labors of evangelization, the building up of converts shall be no more. — In perpetuity - all the days - not one day left out & till the end.

The fathers where are they? They have ceased from their labors but the work remains. Century after century has gone & many look with longing eyes for the dawn of the Millennium or the return of the King in his power & glory. The only response is this promise "As I am with you all the days to the end of the world." The emphatic teaching is patience. "The end may yet be long delayed," "Yet not one ~~go~~ thing hath failed of all the good things which the Lord your God spake concerning you." Two truths we need in this great campaign for Christ. One is a fair estimate of the opposition & difficulties. We are confronted <sup>with</sup> & conditioned a con-

bination of opposing forces that is appalling - The other thing is faith in the abiding promise of Christ all the days - Especially in these old Bible lands a baptism of the Spirit of God we must have. It will be to us the Spirit of Endurance - the power to labor & to wait in the full assurance that our labor is not in vain in the Lord - We are in the third great effort to bring Persia under the influence of Christianity, the first was by the early Church & continued by those Eastern Christians until Tamerlane <sup>extinguished</sup> all traces of the East of the lake of Issoumeh in the 14<sup>th</sup> century. In this long struggle there were brief periods when the Cross seemed likely to gain the ascendancy, But the faith of the Church was itself enervated & lost its grip, & it was confronted by compact & intolerant systems backed by all the power of the State - The hope of the Church's aggression a return now created for the presence of the Lord was no longer felt -

The second effort was made by the Papal Church. Especially in the 17<sup>th</sup> century, the Monks had large establishments in Iglis, Tabriz & Isfahan - They made no impression whatever upon Islam. Shall the Protestant effort end in like failure? So long as Christ is with us we cannot fail - In the 100 years just past has not his promise been fulfilled?

It is true that one generation of missionaries are now all gone, & but a few of us <sup>remain</sup> of the 2<sup>nd</sup> generation remain, <sup>to link</sup> the present to the Pioneers -

These 60 years are a record of the Saviors presence & help - Special providences have sometimes interposed as marked as the Miracles of Old. Thousands upon thousands of miles have been traversed on horses & mules & on foot by foreign & Native missionaries, in Alpine Mts., in barren deserts amid perils of robbers, perils of false brethren, infidels of various sects & cold. In no such journey has any one lost his life by violence & accident - Many times in war a famine & pestilence has the voice of Jesus calmed our fears - "Lo I am with you"

By the richer comforts of the Spirit has our Lord fulfilled his promise, in personal experiences of his peculiar love in sorrow, & darkness, & in answer to prayer, & in the precious seasons of revival. - O his love has been revealed in so many ways we cannot doubt his word.

~~And what is the larger hope of the future? Is Christ our Lord to forsake us? are the days to come to drive our Savior from these lands of Islam & leave them again to death & despair.~~

~~It cannot be - On the contrary we gather from the past that the future will grow brighter. As we fulfil the conditions - Obedience & consecration - both in the power of the Spirit & in personal fellowship we are to have richer manifestations of our Lord - From this Conference shall it not go;~~

Consider briefly our ground of gratitude & hope  
as drawn from the past.

(1) The knowledge gained of our field - I can remember even 30 years ago how East of the Lake of Urmia it seemed an unknown land. But now the darkness of Moslem night has lifted & our Missionaries are no longer strangers to the people. The Centres, the accessibility, the creeds & forms of religious thought have been ascertained. Islam in Persia is a house divided against itself. Sheiks & Sunnis, Dabis & Alidishes - are all inward to be brought ~~to~~ into contact with the living Savior. And we know their needs, that all are dead in trespasses & sins - The Communities of Nominal Christians & Jews have been largely visited - the paths have at least been been blazed thro' these jungles of ignorance & sin, it remains to follow. It remains to follow up our knowledge till all are reached - reached as speedily as possible.

(2) The fact of saving a remnant of the Nestorians from falling under the dominion of Rome is a truly great result. Sixty years ago the adherents of Rome were sure of a speedy triumph but now a large body of reformed Christians <sup>with the Bible</sup> in their hands are not only able to hold their own but have turned back the enemy - Thus is secured for Protestantism a Church & body of Christians as important to Persia

\* Kurdistan as the Waldenses are to Italy.

(3) The same reformation is begun among the Armenians - The example of Hamadan is a mighty impulse to our faith. that this sturdy race are in many cities & districts etc to be turned to God.

(4) The work begun among the Jews is another blessed result. The Awakinging of God's ancient people in the lands of their captivity has begun - the first fruits are gathered. The full harvest will surely come -

(5) The effect of the Gospel on Islam - is so great that the flank of the at least is turned & they are on the defensive. The true religion of Christ is now for the first time revealed to Persian & Mohammedans. The Bible is translated & circulated, the lives of true saints are living Epistles known & read. It is the turn now for Mussulmans to listen or for some of them to accept of Christ in the face of persecution or death.

(6) All this work accomplished is the more important if we consider the country, Persia, despotic, intensely fanatical, the persecutor of Christians from early ages, & ever looking upon them with extreme hostility & contempt. Among such a people we must expect a long preparatory work. To see any trophies of grace & cause of gratitude to see these trophies multiplied from Nestorians, & Armenians & Jews, wild Kurds & proud self righteous Persians is blessed indeed.

The Angels of God rejoice with us over every Periaw  
 River that repents - ~~the past is a plague & promise~~  
~~of the future~~ Many too are the garnished fruits - those  
 who have fought the good fight & finished their  
 course - Even the Graves of Missionaries are now  
 widely down - a more widely is the Bible taught  
 & the Gospel preached - Shall not our hearts  
 rejoice - ~~in the~~ promise of the future in the Trumps of  
 the Cross? Those who be for us are more than those  
 who be against us - The Conflict is only beginning  
 & we may not live to see the End - but the End  
 will come & the Crown of Perseverance shall be among  
 the Many Crowns of our Ascended Lord.

Being strengthened in faith may we find, the promise  
 richly fulfilled to us in the Conference now to  
 open - Lo I am with you - He is the greater hope  
 Is Christ Our Lord to forsake us? Are the  
 Days to come to drive our Savior from these  
 lands of Islam & leave them again to death &  
 despair? It cannot be. On Contrary we  
 gather from the Past that the future will grow  
 brighter - At least as we fulfil & Obedient  
 - Obedience & Consecration - We are to have  
 richer Manifestations of Our Lord both in  
 the power of his Spirit & his personal fellowship  
 even in this Conference shall it not be so?

#1.

Oct 9<sup>th</sup> 1885  
DR. BROWN.

Early in the summer, the committee on Woman's Work, sent out to each lady missionary a list of questions on the subject, hoping that today we might have the benefit of the experience of each. Such answers as we have, are compiled in this paper. Besides the questions, we had asked for papers on three topics:

1<sup>st</sup>. Education of Girls.

2<sup>nd</sup>. How to promote Christian living among women - especially how to impress their responsibility in training their children, in home morals, & in their influence upon the lives of those about them.

3<sup>rd</sup>. Medical work, in connection with evangelistic work among women.

We had several papers written on these topics but they were handed to other committees & presented to the Conference at other points of the programme.

1<sup>st</sup> Question. What in your experience has been the most successful mode of working

for Jewish, Parsee, Protestant, & Non-Protestant women?

From the replies to this question, we gather that there is no direct effort being made for Parsee women, except a little which is accomplished through the medical department in Zehren. For Jewish & non-Protestant women, it is shown that with the exception of Hammadan station, where they have succeeded in gathering Jewish women into weekly prayer meetings, & Zehren where there is a special service for Jewish women, all find that their best opportunities so far, are afforded by the social calls.

The methods of work for the Christian women in Oromiah forms a valuable paper by itself, & was read under the division, "Reaching Women". In the other stations, we depend for their instruction largely upon the Bible class & weekly prayer meeting, with the personal influence of the missionaries who are continually in close relationship with them.

In Zikran, the C. E. Society has done a great deal, & we hope will do much more to stimulate & build up the women of the church.

2<sup>nd</sup> question. How do you gain access to the different classes?

To this question, one of the best-workers replies, "The most effectual way of gaining access to them is by loving them", and another expresses the same thought thus: "By little acts of kindness showing them love & sympathy for which they are longing, & that we want to be their friend". The medical & school work are spoken of as "opening wedges" giving good hope of continuance of acquaintance. With the child, & the mother's heart is open, is the experience of those who have been privileged to engage in both school & house-to-house work, & those who have medical knowledge find all doors open to them. Miss Bird says, "I think every lady should have some medical training. Our

Lord did not consider the sufferings of  
the body beneath His care, so surely we  
ought to walk in His footsteps as far as  
is possible & try to alleviate the misery of  
those around us.

Question 3<sup>d</sup>. How much Scripture knowledge  
& spiritual experience should be re-  
quired of women in order to be admitted  
to the church?

In reply, it has been said, "It belongs to  
Church work rather than to Woman's work.  
This is true, except as the church look to  
us to teach & prepare women for admission  
to its membership. Several experienced  
workers, give no excellent replies to the question.  
One says: "We have no right to go beyond the  
Scripture requirements, very little knowledge  
is essential & often we find many mistaken  
ideas on many points, especially in regard  
to feasts & sacraments compatible with  
true faith in Christ. The changed life  
alone shows the changed heart. Another,  
expresses partly the same opinion thus:

"The spiritual experience that Philip required is all that Christ demands". If thou believest with all thine heart, thou mayest. but of course this implies knowledge of our sinfulness, of God's being in Christ reconciling the world by Christ's sacrifice, & the Spirit's renewing & sanctifying power.

Inquisition 4<sup>th</sup> What is the solution of the problem of keeping a hold upon girls who have joined the church while in school & have afterwards married non-Protestants, thus being debarred from communion & even upon attendance upon Divine services, while forced to attend both in the non-Protestant church? Also, is there any question as to the advisability of their being admitted to the church while in the school?

This question also belongs to church work, but is perplexing to all those workers who have such cases to deal with. To the last part of this question, the replies are all voiced in this: "There can be no

question in regard to admitting to church membership, a girl who gives evidence of a changed heart for, "confession is the first duty & privilege of a converted soul," & "where should the lambs be if not in the fold?". To the solution of the problem of keeping hold of such members, one suggests church deaconesses. Another says, "We are sure that - He who has begun a good work in them, will by the use of means, or without them, perform it unto the day of Jesus Christ." We have kept our girls coming to the communion &c, largely by our personal influence with their husbands & mothers-in-law, but now the session of our church is going to arrange before any such marriages that - the girls shall have permission to attend church services & be unmolested in their Protestant faith.

5<sup>th</sup> question. What is your opinion as to our duty of teaching women to read or other practical knowledge? How shall we do this?

- We are told that in Hamadan they  
have gathered "all the children from  
every Armenian house, in the school,"  
so that another generation of that sect will  
all be readers. This arises the problem of  
teaching the Christian women to read, in  
this station. Almost all are agreed that  
we have a duty in this line & should do  
something, but all find difficulty in attaining  
the result. One considers it impracticable to  
any great extent, "Perhaps in a few instances  
it would be successful, but do not advise the  
attempt unless to fit for special work. A greater  
duty is to impress the necessity of sending  
the children to school. Strength should  
not be expended on work in which it is  
doubtful that permanent results will follow."  
One suggests, "Sunday schools should be  
utilized & every school girl stimulated  
to teach as many women as she can."

# 27.

RECEIVED

OCT 9 1865

DR. BROWN.

First Answer to be read out.

8 P.M. Oct 9 1865

DR. BROWN.

Answered Oct 9 - 1865.

I have tried three different social occasions -  
Meeting in the Freedmen's Colony Wednesday  
Evening to present the gospel and in these  
Visits, I have ministered to some of the best  
and best in field - in other words to men & women  
having the best minds - & - & -  
in society, who in a thousand ways come to say the  
same thing as the colored people & they  
say it in a wise tone & voice as if it  
from the Lord's mouth.

Second. Called to visitation in families,  
where I go with the avowed purpose of giving  
religious instruction and I am received most  
cordially - sometimes I have an audience of  
listening ears and once & remember this from the  
Master most precious truth here given &  
audiences of one & think I hope this, because  
of directness with the mind & the  
more divine becomes I hear him & the  
same thought to God. There is a few days and  
days comes my visit to them, & the other  
for instance yesterday was by order of the  
aged aged hard for every individual my audience  
to go to him & receive his word & his

house at my second I found it was so noisy  
the women had a meet. The lady said I must  
not go & as I was very much interested I told her  
I would like to go & she said "Well then I will go"  
After a woman came out & said, "Meet me so gladly,  
and begged me to come over to her. I said we  
go & read this "In writing in my diary, and  
she accepted, and took me in & where a man  
was lying sick, and the room full of forms  
He was a stranger from a village, and for  
several days past he had said the truth all day  
is and always as I could & kept him in the room  
myself and when I came back he was gone  
The next day he wrote to God reading out  
every line and said "I trust it to God, therefore  
ask God to send me while He wants me to do  
and to send those & tell them to say nothing  
the truth is the true & those should take  
him at his word, and believe that He will do  
even more than we ask."

The third day has been our Greening. Green  
Meeting for the women for the first time and  
in the evening there were 200. At the Friday Greening  
there were 800. In the evening there were 800  
singing two songs in Armenian, and

Secular & the Ecclesiastical & the Temporal -  
 Before the Intermission we had a short talk  
 and then the morning service came on -  
 I think services here are good. The Thomas  
 Sunday school audience in the room, though  
 they are crowd free we are still crowded.  
 They have no church and beyond that  
 I have noticed our brethren in Indiana &  
 have had a long one drawn up  
 and of the service communion must be had  
 and we have a Bible class for them in  
 the S. Sunday conducted by the pastor -  
 in fact it is now conducted. Each brother with  
 their wife, - sons, - daughters & their wives  
 with them, - their children, & say 5 or  
 6 or 7 in each house. It is remarkable  
 for the birth of a son or a daughter  
 or death of a young & even little ones are  
 shadowed by the presence of the Mississippians.  
 I have combed hair moreover to the tune of \$5,  
 but I would add, the more we can do the  
 more we can do. I am in the room  
 here - love is the golden key, that fits the  
 lock of every human heart.

27

E<sup>4</sup>, III

The Commission is the second most important  
and dominant in the Commonwealth of Australia.  
It is the most important - ~~and~~ like the executive and legislative  
branches, the judicial branch is also a federal and  
thus operates on the same basis throughout the country.

I think the spiritual experience that  
Philip required is all about Christ's renewals;  
that he is not fit sometimes even to be known  
in the presence of his friends; that he must  
sink into the love of Christ before he can  
find it in himself to be a good man;  
and I think it is the best thing that  
is in Philip's character & mind.

As there is no question as to the admissibility of the evidence, the Court will take it judicially. They have the right to examine me and Dr. Dr. H. C. Lee should the Judge request him to do so and would prefer to do so. He has informed me that he has no objection to my testifying in this case or giving his opinion in it. I am willing to do so.

In addition to the above, there are other forms of  
education which are not included in the term  
"education". These include vocational training,  
which is designed to prepare individuals for specific  
occupations; technical schools, which provide  
training in such fields as engineering, medicine,  
and law; and adult education, which provides  
opportunities for people to learn new skills or  
expand their knowledge in various areas.

Fifth Day, Wednesday, Oct 30, 1894.

After the usual devotions and reading of the minutes the order of the day was taken up - viz:-

Woman's Work.

a. Teaching women. Quite full expression on this subject was given ~~in other~~ <sup>to</sup> papers. -

The first by Miss H. R. S. Bird of Jaffa - as follows  
(see paper No 24)

Teaching Women - Mrs. Shear of Dromineck.  
Methods of work by Miss Montgomery (see paper No 25)

The same by Miss Jewett. (See paper No 26)

b. Questions prepared by the Committee, and answers.

This was responded to by a symposium, condensed by Mrs Potter as follows. (See paper No 27)

c. History of Seminaries.

Verbal accounts were given and the suggestion was made that short written histories should be handed in. One such history has reached the committee, but as the others are lacking, the subject is laid over. Some account of the results of the various schools is found on a previous page under Education. In the short discussion following special attention was given to some of the questions proposed by Miss Bird.

As to doctrines - all men are convicted by their

own law of being sinners, and this conviction is so common ground. Deepen it and impress the need of repentance - the doctrine of sin and of repentance and the remedy for sin in Christ and the love of God as expressed in sending His Son to die for us - and the allied doctrines of the Incarnation - lost through sin; saved through Christ - are the two poles of Christian doctrine.

As to Singing, great care should be taken to explain the words sung, lest the women regard our singing as theirs, ministering to licentiousness - It requires much care to prevent this in any prosigious assembly. The same is true in the use of musical instruments and secular music. The missionary is called to peculiar care to consecrate the musical talent.

'Take my voice, and let me sing  
Ever, only, for my King'.

As to saving children from contact with social impurity and deceit - there is no rule that can be laid down in the present religious intolerance of Persia. Schools are rarely permitted. The fountain of the family life is polluting and how can it be purified is the appalling problem - The design of the Boarding Schools is to bring

How to Reach the Women and Children of Persia.

RECEIVED

OCT 9 1895

DR. BROWN.

Judging from the vast influence of Christian  
mothers in England, and how many great men  
have attributed their first longings after a  
higher life to the influence of women, it  
must surely be a matter of the greatest impor-  
tance in the Evangelization of Persia that the  
women should be reached as soon as possible.

How best can this be done? The middle  
and lower classes seem the easiest to reach,  
the former having more leisure, the latter  
being willing to welcome anyone as a friend,  
provided the work to be done be not  
hindered. Though not kept in the strict seclusion  
of an Indian zamīn, many of the upper  
class have ~~had~~ difficulty in obtaining leave  
from their husbands to go out, and are not  
permitted to come back in fulja; several who  
have ventured far Medicine have owned that  
their husbands thought that they had gone to  
the harem, and that if found out it  
would lead to trouble. I have asked them  
not to return without leave, saying if we encoun-  
ter them in ~~desi~~ our work is worse than  
useless. Good Many have <sup>belonged</sup> to their  
houses, but, unless there be severe illness  
in the house, if one be less & go regularly,  
the Mullâh's attention is attracted, and  
they do all in their power, by threats and

## II.

intimidation if not actual persecution to shut the door.

What has been the experience of the ladies who have been working amongst the women, have they found it best to visit each separately, or to try and gather a few neighbours together in one house for reading in prayer? In two instances the women themselves proposed this plan, one is now threatened to be turned out of her room in consequence, and forbidden by her husband so to defile his room! Thank God yesterday a neighbour offered her compound for the little gathering.

Have the lady practitioners any rule as to having at least prayer with the patient and friends before, or when giving Medicine, and if so have they found the Quakers interfere with their practice? Work on this account, and what steps have they taken to prevent such interference.

Has it been possible for the lady workers to establish Bible classes, & what have they found the best method of teaching them? The attention of the women is easily gained, and maintained as a rule, for an hour or longer, but so many seem to me to have no sense of personal sin, its consequences, and need of atonement; the fearful impurity of

Their lives apparently having scared their consciences, and habitual lying having rendered it difficult to believe the truth. How best can we shew the perfect love, Mercy and justice of our Triune God? that the "Expulsive power of a new affection," may draw those precious souls for whom our Saviour died, out of darkness into light and liberty. On account of the erroneous teaching of Islamism do you consider greater stir ought to be laid upon certain doctrines, (e.g. the Fatherhood of God; Our Lord's Divinity; Crucifixion, and Resurrection; and the personality of the Holy Spirit) than in ordinary class teaching in a Christian land? How soon is it advisable to introduce singing, so as to shew that it ought to be used for the praise of our King, not given over as a gift to the Devil's service?

What steps can be taken to get at the children before they be ruined soul and body by daily contact with deceit and impurity? Being always in the Anderson where all self restraint is laid aside, they have seen from infancy such things that before they have come to age to judge for themselves, their minds are utterly degraded. Here at present they have not been permitted to join

The Mission school where so many Armenian girls are taught; when a few were gathered together for a class at one of the Mission houses, in five weeks the Mullah stopped it - by assuring the parents, that any girl going to learn reading from a foreigner, would probably be children, occasionally by inviting them to tea, or so on, first, it has been possible to show them Scripture pictures, and teach them a little, also they have joined the Bible class coming with their mothers.

Is it known by whom most obscene photographs are, or here, brought to Teheran and retailed to Persian Vendors in Isphahan at good prices? What can we unite in doing to stop such a degrading traffic?

Opium smoking is largely practised in this city, however, by men, & is spreading among women; what is it possible for us to do to hinder this curse / which I fear is encouraged by foreign merchants? ... husbands of three women, I know have died within four months of smoking the drug; a boy, said to be 14 years old, was brought for treatment a perfect wreck from the same. Five times lately women have entrusted me if I knew of any antidote &c. etc. etc.

their husbands; one of these, when visiting at his house, came to the door of his room to beg for help against this besetting sin: "My wife and Master are starving, we are in rags, every thing that could be sold or pawn has long since gone to satisfy this craving, I must smoke, I cannot endure the suffering if I give it up for a day, but I know it is killing me; my friend dropped dead in the road only a few days ago because he could not get his pipe at the right hour, I shall do so too - give me Medecine, or if you think God hear a Christian's prayer some pray for me - I know opium kills me, I want to give it up, but cannot." A mother came sobbing, "my pretty daughter whom you attended two years ago, now smokes taking... Muscats a day, known - save her life, her beauty is gone!" A Persian friend he believed 2000 more were smoked per week in the coffee houses of Isfahan alone. What are the best remedies for the poor victim? And how best can we check this terrible evil?

God grant that amid the deadening influence of hourly contact with sin, we may ever keep, and draw closer to our Master, that

VI.

our manners and actions, which are  
holier and credited much more than  
our words, may be only, always & ...  
God's glory. -

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*Findings*  
From the Minutes of Missionary Conference

Hamadan, Persia

Sep. 28th - Oct. 10th '94.

The first general Conference of Protestant Missions in Persia convened at Hamadan in the rooms of "Faith Hubbard School," Friday morning Sep. 28th, <sup>Oct 10</sup>, Representatives being present from Oroomiah - Rev. Dr. and Mrs. J.H. Shedd and J.P. Cochran, M.D.

From Tabriz - Rev. W.L. Whipple, W.S. Vanneman, M.D. and Miss Mary Jewett.

From Salmas, Rev. J.N. Wright, D.D.

From Teheran - Rev. and Mrs. J.L. Potter, Rev. and Mrs. S.L. Ward, Miss Anna Schenck and Miss Letitia Mc Campbell.

From Hamadan - Rev. and Mrs. J.W. Hawkes, Rev. and Mrs. J.G. Watson, G.W. Holmes, M.D. and Mrs. Holmes, Miss Annie Montgomery, Miss Sue S. Leinbach, and Dr. Jessie C. Wilson.-

All these are missionaries of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. with the exception of Rev. W.L. Whipple, agent of the American Bible Society.

31 Missionaries & Dr. Whipple.

(Subject.)

Native Protestant Church.

Papers:

- |   |                                 |           |
|---|---------------------------------|-----------|
| "Church Music"                              | Mrs. B.W. Labaree,              | Oroomiah. |
| "How to Promote the Christian Life,"        | Rev. J.G. Watson, Hamadan       |           |
| "How to make our Preaching more Effective," | Rev. E.W. St. Pierre, Oroomiah. |           |
| " " " "                                     | Rev. B.W. Labaree,              | "         |
| " " " "                                     | Rev. J.L. Potter,               | Teheran.  |

Committee: J.L. Potter, J.P. Cochran, Annie Montgomery.

The Report of Committee, discussed, amended and adopted, as follows:

I The best means of building up a strong native church are: Bible Study and Teaching, emphasizing the great doctrines of the Gospel, and dependence upon the Holy Spirit to bless the Word; a consecrated ministry and the exemplary life of Christians; a system of church government, simple and scriptural and adapted to the needs of the country. We should not endeavor to load the native church with the complicated creeds, or forms of government, prevailing in the West.

II We emphasize the importance of an educated ministry, and of the very best pastors that can be had; at the same time we recognize the usefulness of earnest, humble-minded, godly men, even if not so highly educated; and we recommend that such suitable men be selected and prepared for the ministry by a short course of scriptural instruction and practical training, as in Bible Institutes in the West; and that these men be urged, for the sake of the Master, to be content with such support as their people may be able to afford.

III With regard to self support, we recommend that when a little band of believers is gathered, that the one best suited to the duty be selected to act as leader, without giving up his ordinary occupation, if a lawful one; and that these groups of Christians be frequently visited for instruction and encouragement by a missionary or itinerant evangelist; and that for the time being they hold their religious services from house to house.

That the duty of self-support be kept prominently before the people, and a spirit of manly independence be carefully fostered from the very beginning.

That the churches not strong in means and unable to support a highly educated pastor be urged to accept a man of more humble attainments, who is willing to live on the small support they may be able to afford him.

IV That the responsibility for the direction and control of the work be transferred to the native brethren just as rapidly as they are able to assume it; and while fully advising with them, the responsibility for the use of the Board's funds must rest with the Mission, as the representative of the Board.

V That the terms of admission to the church be a credible evidence of saving faith in Christ, and sufficient knowledge of Christian doctrine, and experience of Christian life, to afford that credible evidence. It appears unwise that a period of probation should be set up as a general rule, though, in some cases, it may be well to advise converts to wait a while before uniting with the church. We recommend the catechetical class for the instruction of converts before or after admission to the church.

VI It is highly desirable that there should be one church in Persia, but the difference of language, and the long distances with poor facilities for travel, together with the different societies at work in the country, render it difficult, if not impossible of attainment, but it does seem as if a common confession of faith, perhaps on the basis of "The Apostle's Creed," might be practicable.

VII We would emphasize the importance of a decorous church music, and instruction in the same; and it seems to us practicable to make use of certain Armenian and Nestorian native airs; and also desirable that the use of Western tunes be continued.

VIII While not insisting upon the total abstinence pledge as a condition of church membership, the principle and practice of total abstinence, from intoxicants as a beverage, should be earnestly held before the people, especially the youth; and the effects of alcohol on the human system should be taught in the schools.

IX In order to promote the Christian life it is necessary that missionaries themselves so live as to be examples of the Christ-like life, and that our instruction should be more practical, as regards the manner of life becoming the gospel of Christ.

X. We advise that Christian converts should marry only in the Lord, and should not be unequally yoked with unbelievers; and that in the earlier stages of the work, there should be a double form in the case of converts marrying those nominally of their former religions, if upon examination the Jewish and Moslem form of marriage be found to contain nothing contrary to the principles of Christianity.

XI. As to effective preaching, we emphasize the importance of careful preparation for the responsible duty, in Persia as elsewhere; that the preacher study the needs of different classes of his hearers; that he should have a masterly knowledge of the word of God, and be skilled in the use of the "Sword of the Spirit;" that there should be a distinct recognition of the two-fold object of preaching Conversion to Christ, and the edification of believers,- and that personal effort for individuals be constantly employed; and the careful adaptation of the teaching to their respective needs be carefully studied; and that hearers be trained to pray for the success of the preacher's message; and above all, that the baptism of the Holy Ghost for service be earnestly and perseveringly sought.

XII. As to revivals, we quote the following steps, considered by Rev. B. Fay Mills as necessary for a successful revival. - "It must begin among Christians; they must cease from sin, be united in prayer, earnest in witness-bearing, and exercise faith in God's power;" to which we may add, and in God's promises, and also that they must bring the tithes into the storehouse. We emphasize prayer and personal effort on the part of those whose hearts the Lord has warmed, and the formation of prayer-unions. The fruits of revivals must be gathered in by faithful pastoral labors.

Hamadan  
Oct 3rd '94

(Signed by)  
Com.

( J.L. Potter  
J.P. Cochran  
( Annie Montgomery